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O. S. V. Outlook



The Rev. Aquinas Knoff

Early this month the Franciscan Fathers celebrate a half-century of work in Kansas. Their leader was the Rev. Dominic Meier, who settled upon Emporia as the ideal place for a community center.

According to reliable testimony, however, Father Meier and his companions were not the first members of the Franciscan Order to labor in Kansas. Fra Juan Padilla was martyred by Indians near Council Grove in 1547.

The soil made fertile by his blood has borne wonderful fruit for the Church and the Franciscan Order. A list that reads like a postoffice gazette of Kansas bears the names of the towns which now are, or once were, committed to the care of the padres.

From Colfax, Wis., some good reader sent me a number of evangelical tracts and magazines. Beautiful things about religion in general combined with foolish or malicious mis-statements of Catholic teaching, are contained in them.

What could be kinder or truer than this, for instance? "Few people can be pushed into salvation. We must lead kindly and gently. That doesn't mean that we must compromise with the devil at all. . . . ."

Another statement, worth pondering: "She has just enough religion to lull her conscience into a profound slumber."

It is too bad that these and other inspiring and spiritually helpful things should be mixed with statements showing an entirely false view of Catholicism.

For example, the writer of these tracts believes, or pretends to believe, that Catholic priests do not want their people to read the Bible; that priests teach that those who live worldly and sinful lives will be saved if they simply attend Mass on Sunday, and labor through shame faced penances during Lent.

My Colfax friend, in sending his tracts without his name, is firing from ambush. We have some pamphlets he would do well to read.

The Newark, Ohio, council Knights of Columbus, has been praised by the Newark Advocate for its community spirit in offering to sell its clubhouse to the city for a library. In an editorial headed: "A Gracious Act" the Advocate says:

"When a desire for the good of the community takes precedence of selfish interest it is a matter for comment and congratulation. Some years ago the Knights of Columbus purchased the W. W. Neal homestead and have since occupied it as a clubhouse. It was of convenient location and altogether suitable for a permanent clubhouse. But the Knights of Columbus are not of selfish fiber. When they discovered that the Public Library, having sought in vain for a desirable site, wanted to buy the property, they placed no difficulties in the way."

Not True That Catholics Mistake Works of Penance for Repentance

"In his preaching Paul taught two things which are the heart of the gospel then and now, and without which the foundation of the Church is bad. To both Jews and Gentiles he taught repentance and faith toward Jesus Christ.

"Repentance is not understood by a great body of Christians. Many of them look upon it as penance, some as penitence and still others as fear. But true repentance is turning away from sin, not just from sin in general, but from particular sin. John, the Herald, warned many from the sin of selfishness, the publicans from dishonesty, the soldiers from violence."—**Rev. Clarence A. Barbour, president of Brown University, at the Marble Collegiate Reformed Church, New York.**

"THE great body of Christians," who, according to the minister, do not understand what is meant by repentance, is, I take it, the "Catholic body."

I shall be pardoned if I insist that the position of Catholics is rather not understood by Rev. Mr. Barbour.

Protestants generally have been taught to believe that the Catholic Church confounds repentance with penance. They entertain the notion that, whether there be a change of heart in the Catholic or not, his sins are forgiven if he performs in a sort of mechanical way different works of penance, such as fasting, visiting churches, participating in the devotion of the Way of the Cross, etc.

As a matter of fact the Catholic Church teaches that repentance consists in a turning away not only from the sin committed, but from even its proximate occasion. True sorrow must always be coupled with a firm purpose of amendment. Instead of works of penance being identified with repentance, they only offer proof that the repentance is sincere. It is so easy for one to fall down on his knees and acknowledge himself guilty before Almighty God, Who, all the while, knows that the sinner is guilty. It is more difficult, and therefore more in keeping with true repentance, to acknowledge the same guilt before another.

But if after the acknowledgment of guilt one takes steps to punish the instrument of his sins, to "crucify the flesh with its vices and concupiscences," then unless he were a real hypocrite he gives evidence of the sincerity of his repentance. This might be illustrated by an example. The man who has stolen may repent of his guilt before God; but if after repenting he starts out to make restitution of every cent of which he has gotten hold illicitly or dishonestly, there can be no doubt about the earnestness of his repentance. The work of penance consisting in the restitution of dishonest gain is much more difficult than any acknowledgment of repentance even amid tears, and surely no one would say that because the sinner performs works of penance after repentance that he is mistaking penance for repentance.

The position of the Catholic Church is made very clear by her terms for the gaining of an indulgence. No works of penance which the sinner might perform will avail anything for the gaining of an indulgence unless the guilt of the sin has already been remitted by true contrition, confession and repentance. Penance, therefore, is not a substitute for repentance, but usually follows repentance in substantiation of its earnestness.

CHESTERTON DOES NOT WANT A RELIGION OF SCIENCE

From an Article Contributed by the New York Herald-Tribune Magazine on "The Frivolity of Science."

"THE evolutionist seems to know everything about the missing link except the fact that he is missing.

"He has a sort of picture of him in his mind; and the picture is not merely the newest and sketchiest of his scientific diagrams; it is rather the oldest and most authoritative of his family portraits. He sees the monster as hairy as if the hairs of its head were all numbered, tho nobody has seen a hair of its head. He imagines it with wild and melancholy eyes; as if we could possibly know whether it would enjoy its existence; or rather, enjoy its non-existence. He imagines the exact angle and attitude at which it can stand on two legs; tho in logic it has not a leg to stand on. For to say that a missing link is sad and hairy and stands on its hind legs is, in logic, exactly like saying, 'I met a contradiction in terms in the street and it had horns and a broad grin, showing two rows of teeth,' or 'There is a distributed middle living in Surbuton, and it is a bright orange with green spots.'

"A missing link is simply a gap in an argument; and a gap has no hair. But I only mention the missing link here to illustrate the general attitude of the old popular science, in the nineteenth century, toward its creations. Many scientists seem now to suggest that man was not evolved from the anthropoid ape, thus familiar to our vision; but from some much smaller creature like a lemur. But the resurrected Victorian would feel a shade of disappointment in being offered a furry little thing looking like a squirrel in place of the old shaggy magnificent giant of the forest; the anthropoid ape becomes a little more anthropoid and a little less apish. To him the ape was not so much a long-lost brother as long-lost father. Without his ape he feels like an orphan.

"However man was evolved, it is increasingly certain that he was not evolved by the exact formula of Darwin. That truth can be read between the lines of all the writings of Darwinians.

"The moral is not that there is no ethical or practical permanence and

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Pilgrims to Lourdes



English pilgrims at Lourdes ascending the Scala Sancta on their knees during a downpour of rain. The persons appearing in this picture are but a few of those participating in a large pilgrimage from the diocese of Salford, England. In recent months pilgrims visiting this famous shrine have numbered as many as 30,000 in one day.

Why Spend So Much Money For Such Small Returns?

CONSIDERING the divisions of the Christian churches from the viewpoint of the economist rather than from that of the theologian, Frank A. Horne, Vice-President of the Methodist Board of Foreign Missions, laments the sinful waste of church division. In an address, at the meeting of the Christian Herald Institute of Religion, Buck Falls, Pa., as published in the "Christian Herald," he states that the Protestant churches have about $2,905,000.00 invested in church property; there are 210,000 churches with about 32,000,000 members, enrolled in more than 200 denominations. In his address, a portion of which we reprint below, Mr. Horne advises his colleagues to "fill the pews, as do the Catholic churches if they would justify the vast expenditure necessitated by many Protestants in the country."

There can be no question that there is a useless duplication; everyone must admit that Christianity could be more cheaply administered to the individual. But the increasing multiplication of Protestant churches has another evil effect which the economist fails to mention. The unchurched constitute practically three-fifths of our population. Their conversion to Christianity is delayed, if not completely prevented, by the spectacle of more than 300 Christian denominations, so called, each professing to be the Church of Christ, each insisting upon its teachings as those uttered by Christ Himself. The man, who is usually a spectator can, in his own estimation, play a better game of ball, box more cleverly than the contestants in the ring, and, in a certain sense, he can detect the errors of the participants more readily than can they because their active participation requires very quick judgment and action. So it is with the unchurched. They hear the members of different churches insisting upon their theological beliefs, each one differing from the other in some respect. If they are not logicians, they realize that all of these denominations cannot be the True Church of Christ, because truth is one and Christ is truth itself and He cannot be the author of the many interpretations of His words, since there can be but one true meaning. Rightfully can the non-church goer or the pagan say to Protestantism: "Set thine own house in order if thou would expect me to seek a place therein." The result leads to the oft-reported excuse, that "a man does not need membership in a Church to be good."

To the economist the vast expenditure, for the support of the church at home and to extend missionary efforts in other countries, is a sinful waste. It is a duplication that is uncalled for. And yet, it is the logical outcome of the principles enunciated by the so-called reformers of the 16th. century. Protestantism, today, is reaping the fruit of the overthrow of authority and the principle of private interpretation.

The report of Dr. Horne is interesting likewise, inasmuch as it is a complete refutation of the assertion made by those unfriendly to the Catholic Church to the effect that Catholics are priest-ridden. A study in contrasts shows that the ratio is 8 to 1 in favor of the Catholic Church. Following is a portion of the address given:

"The evils of separation are shown by a study of the church edifices provided by the various communions. It is stated that there are 183,505 white Protestant churches to serve a membership of 23,515,000. That is an average membership of 128 persons per church. In contrast, the Roman Catholic Church provides 16,615 edifices for 18,104,800 communicants, giving as average of 1,089 members to the church. Catholic unity versus Protestnat division on this point would seem to establish a ratio for efficiency of over eight to one. It is further declared that the Protestant church edifices of the country provide three times as many sittings as there are members, while the Roman Catholic Church has an approximate proportion of two and a half communicants for every sitting provided, practically reversing the proportion. Even if the entire white non-Catholic population of the country were assigned to our white Protestant churches, we would have an average allotment of 587, which is decidedly smaller than the average of the communicants of the Catholic churches.

"Indiscriminate locations, over-churched conditions, and weak leadership were clearly brought out in a survey made by the Inter-Church World Movement in 1910 based on a study in the State of Ohio. The summary of facts shows that 55 per cent. of rural churches had an average of 75 members each, and that 87 per cent, of the ministers of such churches were non-resident and many giving only part-time service. A typical county with a population of 30,400 had 5,770 church members, or 19 per cent, of the population, distributed in 63 churches averaging 91 members each.

"The Institute of Social and Religious Research, in a study of 179 counties in 44 States, reports that they found one church to every 463 inhabitants, ranging from one church for 163 persons to one church for 11,000 people, indicating both extremes of underchurched and overchurched communities. In a further survey, in 1926, in 140 village communities of from 500 to 2,500 population, each, it was found that there were 1,400 churches. It was disclosed that 21 villages had less than two churches per thousand inhabitants, 49 villages averaged between two and three, 40 between three and four, and 30 had four and over. Some communities had as high as seventeen churches."

STATION O.S.V.



(By the Rev R. E. Kelly)

NOW that vacation time is over, and school has opened for another scholastic year, it will be profitable for parents and children to reflect upon the following words uttered by two great Popes of the last century:

"In schools, religious teaching ought to have a leading place in all that concerns education and instruction. The young, therefore, are exposed to the greatest perils, whenever, in the schools, education is not closely united with religious instruction. Those who pretend that the Church ought to abdicate or suspend her control, and her salutary action upon the primary schools, in reality ask her to disobey the charge she has received from her Divine Author and to be false to the charges she has received from God to guide all men to salvation." Pius IX.

"Not only should religion be taught to children at certain hours, but all the rest of their instruction should be surrounded with an atmosphere of Christian piety. Let, then, the transmission of the various branches of learning and human knowledge remain conjoined with the culture of the soul. Let every degree of instruction, in whatever line it may be, be penetrated and animated by religion, and let religion so rule by its majesty and sweetness as to leave, as it were, in the souls of the young a stimulus to well being." Leo XIII.

"What is the Mass?" and How It Was Explained

A Convert-Pastor's Experiences

By The Rev. J. R. Buck

Pastor of St. Joseph's Church, Salem, Ore. Author of "A Convert-Pastor Explains."

THE MASS

SHORTLY after my ordination I was assigned to a parish which was overwhelmingly non-Catholic. There was a sectarian university, a Y. M. C. A., and six or eight various sects, but no Catholic church. However I found the people very kindly disposed toward me, and I was often invited to social gatherings in the homes of my neighbors. I usually accepted these invitations and it was not uncommon to find myself the only Catholic in the gathering. This happened one evening shortly after my advent, in the home of a lady whom I shall designate as Mrs. Smith. (Obviously the other names must be fictitious also.)

The time passed rapidly with conversation, cards and music, and it was nearing the mid-night hour. Of course I said Mass daily, as all priests do, and was obliged to fast from the midnight preceding. I knew refreshments would be served, and was wondering how best to excuse myself and go home. I did not wish to embarrass my hostess by refusing to eat, but feared it would be equally embarrassing if I should leave. I finally concluded it would be better in every way to make known my dilemma, so addressing Mrs. Smith, who was at a table not far away, in a voice loud enough for everyone in my vicinity to hear, I said, "I know you will pardon me, Mrs. Smith, but if refreshments are to be served I must tell you I cannot partake of anything after twelve o'clock."

I know my face flushed at the bizarre announcement, for immediately the room was quiet, so I hastened to add, "No doubt you think this very peculiar, but the fact of the matter is, I say Mass daily, and am obliged to fast from the midnight preceding," and again I apologized for my seeming breach of etiquette.

"Indeed, Father, I appreciate very much your thoughtfulness and kindness," responded Mrs. Smith, "for I would have been very unhappy if I had unwittingly delayed the serving," and she gave orders for the refreshments to be brought in at once.

Everyone was apparently pleased at my frankness and someone proposed that we put the small tables together, so we could all talk, and that I should occupy the head place and tell them about the Mass and why I could not eat after midnight.

"Why must you fast?" asked Mrs. Peters, as she took her place at my left. "It is a law of the Church," I replied. "At the beginning no doubt this fast was not observed. But as time went on, it was found to be expedient out of respect for the Blessed Sacrament which we receive at the communion of the Mass."

"Please commence at the beginning," requested Mrs. Harris, who was half way down the table at my right. "What is the Mass?"

"To be categorical," I said in some hesitancy—for to tell the truth, I was somewhat frightened—"the Mass is the unbloody sacrifice of the cross. That is the definition the catechism gives. The word 'Mass' is derived by

(Continued on page four)

Atheism is the Aim of the Russian Regime

RELIGIOUS FEASTS ABOLISHED AND PLAN MADE TO CRUSH OUT RELIGION

WARSAW—The full extent of the Russian Soviet's war on religion is revealed in three anti-religious textbooks published in Moscow and circulated amongst the laborers, peasants and soldiers of the nation.

Capitalism is denounced by the Soviet Government as "inseparably bound up with religion," while socialistic culture, it is declared, can only be atheistic. Religion is declared to be an obstacle to proletariat culture and sectarian religions are declared to exercise an especially destructive influence.

In "The Peasant's Anti-Religious Textbook," it is taught that Communism's explanation of the universe is entirely materialistic. Man is said to be composed of lime, potassium, iron, phosphorus, fat, serum, sugar and magnesium, and is valued at one rouble, 95 kopeks (about four shillings).

Seminaries for Atheists

For the purpose of combating religion, according to "The Workman's Anti-Religious Textbook," circles, seminary faculties and Sunday high schools have been organized, where the student is trained in an exclusively Marxian explanation of the Universe.

"The atheist seminarist," the textbook continues, "must learn to agitate, to hold lectures, to entertain winter evening society with anti-religious themes, to make use of the 'Loudspeaker,' to found circles and to edit papers."

The newspaper Besbajinik (the Godless) publishes an anti-religious calendar in which the days of the week are renamed. The Soviet week consists of five days, the fifth day of which is a day of rest. The new names for the week-days are Tradesunionday, Partyday, Councilday, Culturday and Restday.

Church holidays are to be done away with and the religious week liquidated. The new year is to begin on the first of May.

Materialistic Feasts

To "remind the workman and the peasant that the clerical stories of heavenly paradise and subterranean hell have ceased to be accepted and that the peasant and the laborer have ceased patiently to submit to exploitation," the proletariat feast-days have been fixed as follows: November 7, Feast of the October Revolution; January 22, Feast of the 1905 Revolution and Commemoration of the Death of Lenin; March 12, Fall of the Monarchy; May 1, International Feast of the Workman. In many places are also celebrated the Feast of Co-operation, the Feast of the Forest, the Feast of Electrification. The latest feast introduced is the Feast of Woman.

Instead of being baptized the Russian child is now to be Octoberised; that is, dedicated by an atheist ceremony to a war on God and war on the classes.

Churches Suppressed

In the past year, according to the Soviet newspaper Isvestia, the Government closed 354 churches, 38 monasteries, 59 synagogues, 38 mosques and 43 other religious institutions.

The same newspaper outlines the gist of the projected new legislation affecting religion which will include a much stricter supervision of all religious activities, the preventing of religious bodies carrying on any business or cultural work, the preventing of Church property being disposed of by ecclesiastical holders and the preventing of the clergy in one territory carrying on work in another territory except under restricted conditions.

The State has no intention at the present of closing churches itself by force but is influencing the peasant by agitation and moral pressure to close the churches and give them what the Soviet considers a practical purpose.

Interesting Items From Everywhere

WILL BECOME CATHOLIC

Father Vernon is Noted Anglican High Church Preacher.

Special to The New York Times

London, —Father Vernon, one of the leading Anglican High Church preachers, soon will be received into the Roman Catholic Church, it was announced recently. He is noted for his eloquent sermons, delivered much as a barrister presents a case.

Father Vernon, whose full name is Vernon Cecil Johnson, has frequently occupied the pulpit of Christ Church, Lancaster Gate, where he preached to crowded congregations. Last February he delivered a sermon denouncing marriages conducted as fashionable events.

PLANS FOR MEN'S COUNCIL SESSSION AT FORT WAYNE

Fort Wayne, Ind.—Preliminary plans for the ninth annual convention of the National Council of Catholic Men, to be held here October 20-22, were formulated at a conference of national officers of the Council and members of the local committee appointed by the Rt. Rev. John F. Noll. Those attending the conference were Walter T. Johnson, of Kenton, Ohio, president, and Charles F. Dolle, of Washington, D. C., executive secretary of the N. C. C. M., Maurice C. Niezer, chairman, and forty members of the local committee on arrangements.

Mexico City, Mex.—The Most Rev. Leopoldo Ruiz y Flores, Archbishop of Michoacan and Apostolic Delegate to Mexico, has just announced the installation of the offices of the Apostolic Delegation at Calle de Puebla. No. 249.

REV. C. F. DONOVAN, MANAGING EDITOR OF 'NEW WORLD', DEAD

Chicago.—The Rev. Cornelius F. Donovan, managing editor of the New World, official newspaper of the Archdiocese of Chicago, died recently in a local hospital following a brief illness. Death was said to be due to cerebral hemorrhage.

Father Donovan was one of the leading Catholic editors of the country. Prior to entering the priesthood he had had considerable experience in newspaper work on Chicago dailies. He is the author of two novels, "His Father's Way" and "The Left Hander," and he compiled for publication the story of the Twenty-Eighth International Eucharistic Congress in Chicago, from the official record of the committee in charge. He also was the author of "Our Faith and the Facts," a book of reference.

In addition to his editorial work, Father Donovan was attached to St. Charles Borromeo's parish. His last illness began about nine days ago, when he was taken to the hospital.

ARCHBISHOP HANNA LAUDS MUSSOLINI'S REFORMS IN ITALY

San Francisco.—"Whether you believe in Mussolini or not, his revolution has been a spiritual revolution, a moral resurrection."

The Most Rev. Archbishop Edward J. Hanna, thus lauded the policies of Italy's dictator in an address before the luncheon meeting of the Commonwealth Club in the Palace Hotel. He characterized the pact between Mussolini and the Holy See as the only chance to raise the people spiritually through an institution that has dominated the thought and culture of Italy for sixteen centuries.

JUGOSLAVIA NAMES CATHOLIC AS CONSUL GENERAL IN CHICAGO

Ljubljana, Jugoslavia.—New proof that the Jugoslav Government wants to be just to Catholics is given in the appointment of the Consul General in Chicago, which is considered as the second most important position after the Ambassador in Washington. For this place instead of the Serbian Consul General Mr. Radoye Jankovic, who is transferred to New York a Croatian Catholic lawyer, Dr. Kolumbatovich from Dalmatia has been appointed. Next month he will take his place in Chicago. He is a very prominent Croatian in Dalmatia.

So the Ambassador in Washington of Jugoslavia is a Catholic, Dr. Pitamic, a professor in the University in Ljubljana, and now a Catholic will be Consul General in the United States' second city in population.

$25,000 IS PROVIDED FOR INDIAN MISSIONS

New York.—A bequest of $25,000 from the estate of Mrs. Ellen McKenna Gunning was distributed among the neediest of the Indian Missions in the country this week by the Marquette League for Catholic Indian Missions.

The directors intend to distribute all of the money left by Mrs. Gunning, a member of the League, within the next two or three years instead of keeping the bequest in a permanent trust and using only the interest. It is their belief that the money should be spent for the Missions within the next few years, especially now when the greatest good can be done and all the Missions are greatly in need of assistance.

Most of the money distributed was for Mission schools.

"AND SO WE WENT TO ROME." (Acts 28:14)

Travel Talks of a Pilgrim Pastor.

ST. PAUL'S OUTSIDE THE WALLS

ACROSS the city, past the vast white pile of the Victor Emmanuel Memorial, which, more than anything else in the modern city, brings vividly before the mind "the glory that was Rome's;" along the Tiber under the Aventine where the new Monastery of the Benedictines will demand a visit on another day; out through the Ostian Gate, with the dark and gloomy cypresses of the Protestant cemetery at one side; down a long, dusty road, made hideous by factories and cattle yards; till at last we reach the Basilica of St. Paul Outside the Walls.

Founded in 368, one of the five Patriarchal or Pilgrimage Churches of Rome, its history has been one of repeated destruction. Finally all that remained of the ancient church was burned (except the choir and bell tower) in 1823, and not until 1854 was the present magnificent structure consecrated. It would not be too much to say that, for all its newness, this is the most beautiful church in Rome, and one of the most lovely in all the world. Nor does it depend on size for its impressiveness, though it is a very large church indeed. You go along the outside to the chief entrance, which is away from the busy street and facing the Tiber, here quite concealed by high banks, and enter through a square garden, flanked by a fine colonnade. The entire facade of the church is one enormous mosaic decoration, the glowing colors set off by the white marble columns, the blue sky above, the small green palms of the garden, with the heroic statue of St. Paul in the midst. Enough of beauty, did not one enter to find oneself confronted by the great ...ves, with their double rows of polished granite reflected in the pavement. What a floor! Probably the finest in the world, both in design and in the superlative finish which makes it appear like glass.

As a child I longed to skate over that glittering smoothness, and was with difficulty restrained from doing so. Now I am content to keep to the narrow strips of matting, and gaze up at the medallions of the Popes, from St. Peter to Pius XI, between the arches. The richly-coffered and gilded roof makes a worthy firmament above, and far off, in the half dome of the apse, glowing with mosaics, stands the simple columned High Altar over the Tomb of the Great Apostle to the Gentiles. For it is here that the relics of St. Paul are enshrined, hither come the Bishops from all parts of the world to complete their Canonical and Quinquennial visit to the Threshold of the Apostles after they have knelt at the Tomb of St. Peter. Only when this has been done may they pay their filial respects to the Successor of St. Peter.

Here, as in the other Basilicas, the High Altar is reversed, and stands well towards the middle of the church, while stairways lead down to the "Confessio," or Tomb below, and tiny lamps, in golden brackets, burn always, while a marble Pope kneels in prayer before the grating that protects the sacred Relics. In the apse, back (or rather, to be exact, in front) of the High Altar, there is another small altar, very simple and plain, and also reversed so that the Celebrant faces the major portion of the congregation while offering the Holy Sacrifice. Around the apse are the stalls of the Benedictine Monks who care for the church and parish, with a fine marble throne for the Holy Father, when he makes the "Stations" and comes to

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FORT WAYNE NEWS

Fort Wayne Students To Continue Studies

Increased Number Entering Colleges and Universities—List Is Announced.

A record number of Fort Wayne Catholic students are entering colleges and universities this week or leaving to resume their studies. The list includes the following:

University of Notre Dame—Seniors: Robert Eggeman, Joseph Dillon, Fred Schoppman, Francis E. Corbett, Francis Fink, Paul App, John Williams, Aubrey Williams, Robert DeWald.

Juniors: George Sosenheimer, Jerry DuWan, Walter F. Dillon.

Freshmen: John O'Connor, Maurice Fox, William Kane, Maurice DeWald, Paul Schrantz, James Woulfe.

Louis Fox Niezer, who graduated from Notre Dame in June, is leaving September 25th for Sheffield Scientific school connected with Yale University, New Haven, Conn.

James Charles Roy, of the class of 1929 of Notre Dame, will enter the law school at Harvard University, Cambridge, Mass., this month.

M. Edward Tancey is leaving this week for St. Mary's College, St. Mary's, Kan.

George Lenk will enter St. Francis Xavier's College, Cincinnati, O.

John Schaab will be a Freshman this year at St. Louis University, St. Louis, Mo.

Norman Singleton and Owen Kennerk are entering Butler University, Indianapolis.

Edward McArdle will attend Indiana University, Bloomington.

Those who have entered Purdue include Robert Roesener, Donald Beck, Robert Hilker, Eugene Huguenard, Frank Lynch. Practically all of the students named are graduates of the Central Catholic high school.

Miss Catherine Kelker, who completed her academic course at St. Augustine's Academy in June, left this week to begin her collegiate course at St. Mary's, Notre Dame.

Miss Mary Eggeman has resumed her studies at St. Mary's, Notre Dame, and Miss Angela Gilmartin will begin her studies there.

Miss Ruth Zurbuch, a graduate of St. Catherine's Academy, is leaving next Monday for St. Mary-of-the-Woods, Vigo county, Ind., to begin her classical course.

A group of Fort Wayne young men left Tuesday to resume their studies at St. Joseph's College, Collegeville, Ind. James Conroy and Frederick Cardinalli were among the number.

Fort Wayne Pioneer Resident Is Called

Mrs. Elizabeth Mettler Labbe, 72, of 812 Madison St., Fort Wayne, died Wednesday night at her home after an illness of seven months. Deceased was born in Rapraph, Germany, and came to Fort Wayne when eight years old. She was a well-known member of St. Mary's church, the Rosary and Altar societies, also Our Lady of Victory Circle, No. 246, Daughters of Isabella. Mrs. Labbe was united in marriage to Joseph Labbe, October 7, and had been married fifty-two

Surviving are her husband; also one son, Joseph Jr.; three daughters, Mrs. Hubert Berghoff, Mrs. Joseph Stoeckley and Mrs. Elmer Beverforden, all of Fort Wayne; three brothers, Bernard, Mathias and John Mettler, all of Fort Wayne. Four grandchildren and one great-grandchild also survive. The funeral was held Saturday morning from St. Mary's church.

Olympic Club Formed

The Olympic Club will open its doors to the members of St. Peter's Parish and their friends at 1:30 P. M. on Sunday, September 15, 1929. The Annual Meeting will be held on the following Monday night, September 16, 1929, at 8:00 P. M. Members are all invited and expected to take an active part in electing officers for the ensuing year. Attendance prizes will be given in the amounts of five, three and two dollars.

Graduate to Prepare For Teaching Brother

Stanley J. Andersen, 720 Poplar St., Fort Wayne, has entered Sacred Heart postulate, a juniorate for the Brothers of the Congregation of Holy Cross, Watertown, Wis. Here he has begun his work as a postulant or probationer preparatory for reception into the Brotherhood of the Congregation of Holy Cross, in which he will be trained for teaching. Brother Harold, C. S.C., superior of Central Catholic high school, Fort Wayne, accompanied his pupil to Watertown.



STANLEY J. ANDERSEN

The young man is a graduate of C. C. H. S., where he received his diploma last June. He was also the recipient, commencement night, of the Kiwanis gold medal awarded for achievement, scholarship and character. Andersen held a notable record for scholastic ability and enjoyed the high regard of faculty and students. He was a popular member of the high school dramatic club, appearing in several productions, and was especially clever in his impersonations. High school athletics also claimed his attention.

APOLOGY IS MADE TO DOMINICANS BY AN ENGLISH PAPER

London.—A public apology is printed by the Leicester Mail for having made charges against the Dominicans at Holy Cross Priory in that city in connection with a report of the alleged repeated appearance of a ghost in the Priory Church.

The Leicester Mail declared at the time that the late Fr. Wylie had left an estate valued at $6,000, and that despite the fact that he had intended to alter his will and make provision for his mother, "the Brothers at Holy Cross allowed only $500 to Mrs. Wylie, the rest of the estate going to the Dominican Order at Holy Cross."

Declaring now that this statement was untrue the Leicester Mail says: "We have since been satisfied that though the late Fr. Wylie left all his property absolutely to two Brothers of the Order, the Dominican Order and the Brothers at Holy Cross refused to accept any benefit whatever under his will, and the entire net proceeds of his estate were paid to his sister for the maintenance of his mother."

It was reported recently that a ghost had been seen on several occasions, and that after having witnessed the apparition one of the priests at Holy Cross was unable to preach and merely asked the congregation to pray for the soul of a priest who was in need of prayers.

Fr. Fabian Dix, O. P., prior of Holy Cross, issued a formal denial of the apparition.

Several persons who have been quoted by the newspapers as witnesses have associated the apparition with Fr. Wylie, who left the order and the church some years ago. When his end was near he asked for a priest, but the priest was unable to reach him before he died.

SERBIAN PRIMATE IN GUEST

San Francisco.—The Most Rev. Nicholas Doberic, D. D., Archbishop of Antivari, Montenegro, and Primate of Serbia, was the honor guest of the Archdiocesan Council, National Council of Catholic Women, at a reception and tea just held in the Fairmont hotel. His Grace recently arrived here from Los Angeles and delivered an address at a concert given by Mme. Cristina de Santi. The address was in Montenegran.

LOGANSPORT NEWS

Honor Logansport Girl In Nurses' Training

Miss Gertrude Zanger, Logansport girl, who has resumed her studies in St. Vincent's hospital at Indianapolis, was honor guest at a pretty party given by Miss Mary Noel, also of Logansport, recently. Margaret Cripe, Cecelia Becker and Frances Parmeter received prizes for high scores in games of cards.

Logansport Parochial Schools Re-Open

With large enrollments, the three Catholic parochial schools of Logansport re-opened for the fall term Monday morning, September 9. High Masses in the respective churches, St. Bridget's, St. Joseph's and St. Vincent's, marked the opening of the three institutions.

Introduce Fall Mass Schedule

The three Catholic churches of Logansport today had started the fall schedule of hours for Sunday Masses. At St. Bridget's church Masses will be at 8 and 10 o'clock; at St. Vincent's church Masses will be at 7:30, 9 and 10 o'clock while St. Joseph's church will have Masses on Sundays at 7:30, 9 and 10:15 o'clock.

Logansport Catholic Will Be Retired Soon

Michael Farrell, well-known Logansport Catholic, employed by the Pennsylvania railroad company as train dispatcher, will be retired on pension in the very near future, it has been announced by officials of the company. Mr. Farrell was born in Ireland, coming to these United States when he was a mere child, and entered the employment of the Pennsylvania railroad in 1874. He has been a dispatcher since January 1, 1892. He is a member of Logansport Council No. 561, Knights of Columbus.

Plans Card Social For September 28th

Meeting in regular session recently in the K. of C. hall, members of the Logansport Circle, Daughters of Isabella, formulated plans for a card party which is to be held on September 28th. The social will be a bridge-euchre and the public is extended an invitation to attend.

Card Party Winners

Mrs. Marie Cline, Miss Webster and Mrs. Ross were receivers of awards at the most recent card social conducted in the Logansport Knights of Columbus hall by the sewing circle of St. Joseph's hospital, Logansport.

Rosary Society Plans Wastepaper Campaign

Plans for a waste paper drive were made at a recent meeting of the Rosary society of St. Vincent's church, Logansport. Funds derived from the drive will be utilized by the society in caring for the altars of St. Vincent's church, it is announced.

Quarterly Meeting of Holy Name Society Held

The regular quarterly meeting of the Holy Name society of St. Joseph's church was held in the school hall Wednesday, September 11. Plans for the attendance of the National Welfare Association meeting in Fort Wayne, Ind., were made at the session of the St. Joseph's society.

DE ANDREA-BELL

Gerard De Andrea and Mildred Bell were married at Nuptial High Mass in St. Vincent's church, Logansport, Saturday, September 14. The Mass was celebrated and the ceremony performed by Father Durham, pastor of St. Vincent's parish.

SELLE-REARGON

The Catholic church at Winamac, near Logansport, was the scene of a pretty wedding September 2, when Miss Rosella B. Selle and Dr. Mark C. Reargon, Chicago, were united in matrimony. Father Weigand performed the ceremony. Miss Mary Selle, sister of the bride, and Charles Lawrence, Chicago, attended the couple. They will make their home in Chicago where the groom is practicing dentistry.

It is, as a rule, the people who do good work at home who also support it or take part in it abroad. And very often (not always) those who do neither, stand off and throw stones at those who are enlisted in both.

REQUIESCANT

In your charity pray for the repose of the souls of the following whose leaths have been announced to us since our last issue:

Mrs. Eugenia G. Van Der Dennett, 61, Mishawaka, Sept. 5.
Theophiel De Vreese, 49, Mishawaka, Sept. 6.
Mrs. Elizabeth Suli, 57, South Bend, Sept. 6.
Miss Mary Kirschmer, Lafayette, September 4.
Mr. Henry Wilken, Lafayette, Sept. 5.
John Lawrence Miller, 40, Fort Wayne, Sept. 8.
John A. Yeast, 79, Fort Wayne, Sept. 3.
Mrs. Pauline Ramion, 62, Fort Wayne, Sept. 2.
Mrs. John B. Vachon, 33, Fort Wayne, Sept. 6.
Mrs. John Doyle, Monon, Sept. 2.
Henry Higgins, Winamac, Sept. 1.
Ida Churchill, Delphi, Sept. 8.



On September 6th, over 407 years ago, part of Ferdinand Magellan's famous expedition completed the first navigation of the globe.

PRIEST IS CREDITED WITH SETTLEMENT OF TRANSIT STRIKE

Mediation of the Rev. Dr. John O'Grady Helps to Bring About the End of the New Orleans Street Car Walkout.

Washington.—The Rev. Dr. John O'Grady, national figure in the field of social work and secretary of the National Conference of Catholic Charities with headquarters here, is credited with a tentative settlement of the bitter New Orleans street car strike which has been in progress more than two months. Dr. O'Grady is Professor of Sociology at the Catholic University of America here.

The tentative settlement was reached recently in New York following a conference called in that city through Dr. O'Grady's instrumentality and attended by him. William Green, president of the American Federation of Labor, and four persons also interested in the controversy, were the other conferees. The agreement signed provides a basis for a complete settlement of the strike.

Dr. O'Grady became interested in the disastrous street car strike in New Orleans largely through trips which he has made to that city recently in connection with plans for the holding of the annual meeting of the National Conference of Catholic Charities in New Orleans, November 10-14. Federal, state and municipal agencies had tried to settle the strike, but without avail, when Dr. O'Grady made his third trip to the Louisiana city about a month ago. He made an attempt to bring the two sides together, but his efforts were for the time being futile.

Upon his return to Washington, however, he conferred with President Green of the A. F. of L. and laid before him a plan whereby he thought progress toward a settlement could be made. Mr. Green acted at once upon the proposal, with the result that the New York conference was arranged and the settlement reached.

Dr. O'Grady, in addition to being secretary of the Catholic Charities Conference, is the editor of its magazine, the Catholic Charities Review. He also is the Director of the Catholic Charities of the District of Columbia and is Vice-President of the American Association for Organizing Family Social Work. A few years ago he directed the study of old age pensions for the Ohio Commission on Social Insurance. He is the author of a volume in his field, "Introduction to Social Work," which has just appeared and has received high commendation.

BISHOP OF LIMBURG PRESENTED GOLDEN KEY TO BUFFALO

Cologne.—The Rt. Rev. Dr. Augustinus Kilian, Bishop of Limburg in Hessen-Nassau, has received the "key to the City of Buffalo."

The golden key, presented by a representative of Buffalo, has the following inscription: "To the Rt. Rev. Dr. Augustinus Kilian, Bishop of Limburg, Diocesan Bishop of the Motherhouse of the Charitable Brethren of Mon Tabaur who for the last five years have been piously laboring in Buffalo, New York, in grateful veneration and estimation the key of the City of Buffalo is presented. Frank H. Schwab, Mayor."

VERMONT ESSAY CONTEST IS WON BY CATHOLIC BOY

Burlington, Vermont.—Maurice Mahoney, a graduate this year of the Cathedral High School of this city, is the first prize winner in a state-wide essay contest conducted by the Vermont Historical Society, it has just been announced. The contest was open to all four year and two year high schools in the state, and to all accredited private schools and academies, and the participation in the contest was state-wide. The state was divided into eleven districts for the purpose of the contest, and a medal and prize were awarded for the best essay in each district. These winning essays were then judged by prominent leaders and educators in the state to determine the best essay of all those submitted.

Mr. Mahoney submitted his essay during his senior year at Cathedral High where he had shown excellent progress in English and History. His prize for first place is a cash award of one hundred dollars. His subject was "Colonel Matthew Lyon, the Hampden of the American Congress."

The Vermont Historical Society conducts the contest each year to stimulate among Vermont High School students an interest in the events and characters of Vermont history, and in personages from Vermont who have left their impress in national affairs.

Mr. Mahoney is a son of Dr. and Mrs. Patrick Mahoney of Burlington. He is one of nine children and his twin brother graduated with him this year from high school. He has taken part in basketball and baseball activities at the school during his four years, played violin in the Cathedral High School orchestra, has been a member of the choir, and last year was the very efficient business manager of the "Tower," the Cathedral High year book. He will continue his studies this year at St. Michael's College in Winooski, Vermont.

Col. Lyon, the subject of the prize winning essay, came from Ireland to the U. S. In 1796 he was elected to Congress where he became known as one of the most fearless and independent members of that body. He was involved in bitter political disputes because of his tenacity of opinion and fearless espousal and causes in which he was interested, and finally his enemies succeeded in having him convicted under the "Alien and Sedition Laws." He was confined in jail in Vergennes, Vermont, but his imprisonment only enhanced his prestige. He was re-elected to Congress by a larger majority than ever, while still in jail, and when, Jefferson and Burr each having received an equal number of votes, the presidential election was thrown into the Congress, his vote was needed to settle the tie. Friends in Washington raised money to pay his fine, and he was escorted in triumphal procession through the states of Vermont, New York, New Jersey and Pennsylvania to Washington, where he cast the deciding vote for Jefferson. Colonel Lyon had the unique distinction of being elected to represent three states in Congress at different times —Vermont, Kentucky and Arkansas.

German Nun Given Doctor's Degree

Cologne.—Sister Mary Hildburgis Gies has received the degree of doctor of philosophy magna cum laude from the University of Muenchen. The subject of her dissertation was: "A Latin Source for 'The Cherubic Pilgrim' of Angelus Silesius." She is the second nun of Germany to receive the doctor's degree, the same honor having been attained by a Paderborn religious recently.

Sister Hildburgis is the daughter of a baker at Fulda. She is attached to St. Mary's Institute at Mainz, the English school founded by the Swiss nun, St. Angela Merici, in 1540.

ITALY CUTS RAIL FARE FOR JUBILEE OF POPE

Rome.—From September 1 to 20, the Italian State Railways are allowing 50 per cent reduction in fares to and from Rome in honor of the golden jubilee of His Holiness Pope Pius XI. The tickets will be valid for fifteen days' sojourn in the capital.



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(Continued from Page One)

room. Rooms have been furnished by the following: Dr. M. I. Rosenthal, Dr. J. Milton Rosenthal, Dr. C. J. Rothschild, Dr. and Mrs. R. J. Berghoff, Dr and Mrs. Joseph J. Lill, Dr. and Mrs. P. S. Titus, Dr. H. E. Keller and family; Dr. H. O. Bruggeman, Mrs. Helen Bruggeman in memory of Helen Geraldine Trentman; Charles M. Neizer in memory of Rose Fox Neizer; Gilmartin family; W. Clyde Quimby in memory of his mother, Mrs. Emlie Boyd Quimby; Mr. and Mrs. Sam Wolf, Mr. and Mrs. G. Irving Latz, Mr. and Mrs. N. S. Goldman, Mrs. J. H. Bass; Mrs. Julia A Lange, in memory of her brother Dr H. G. Neirman; Mrs. J. J. Wood in memory of J. J. Wood.

William M. Griffin in memory of Jack Merrilat Griffin; Mrs. P. F. Griffin in memory of P. F. Griffin; Bauer children in memory of Kajetan and Mary Bauer; Maryin Grace in memory of Mrs. Elzena Grace; Miss Julia and Miss Mary Kane in memory of their parents; Graffe children in memory of their mother, Mrs. Mary Elizabeth Graffe; Joseph Eichseher.

Joseph C. Hutzell in memory of his parents, Mr. and Mrs. Daniel Hutzell; Mr. and Mrs. Martin H. Ankenbruck; Mrs. George A. Miller and Hazel in memory of George A. Miller; M. C. MacDougall in memory of his sister, Miss Catherine MacDougall; Joseph and Otto Rothschild in memory of their parents; and the Fort Wayne Decorating company. For one room donations have been combined and it is designated as given By Our Many Friends.

Virginia Introduces Religious Education Into Public Schools

Harrisonburg, Virginia.—Week-day schools of religious education will be inaugurated in Harrisonburg and Rockingham County with the opening of the fall term in ten public schools, it was announced today by the County Council of Religious Education, formerly the Sunday School Association.

The fifth and sixth grade pupils are to be excused from their classes for one hour each week to receive religious instruction.

George Bernard Shaw Pays High Tribute to Composer Elgar

London.—George Bernard Shaw paid the most generous tribute he has ever paid to any man when, at Malvern this week, he said he feels humble in the presence of Sir Edward Elgar.

In Elgar, said Shaw, he recognizes a genius greater than his own and a man who has done greater things than Shaw himself could ever have accomplished.

Sir Edward Elgar is one of the very few Catholics admitted to the exclusive Order of Merit. The Order was instituted in 1902 by the late King Edward VII as an honor beyond any other in the country's gift. Membership is limited to 24.

Elgar holds the picturesque title "Master of the King's Musick." His greatest composition is "The Dream of Gerontius" which, produced in Birmingham in 1900, was hailed as the finest oratorio written by an English pen. Having been performed in Germany and the United States it was performed for the first time in London at Westminster Cathedral, the Composer conducting. He is a Musical Doctor of Yale and of several other universities.

White Walking Canes for the Blind, Proposal Of Sightless Dutch

Louvain, Belgium.—A communication from the General Dutch League for the Blind, which proposed the use of a white walking cane as a distinctive sign for the sightless throughout the world, received the approval of the Catholic Blind of Holland at the tenth annual convention of the organization just held at Bois-le-Duc. The convention agreed to co-operate by securing the adoption of the white cane by all members of the Catholic League.

The league also decided to appeal to the railroads to issue special tickets for the blind and to allow their guides to have a free pass; to appeal to Parliament to order compulsory education for the blind, who are now exempt from school attendance; to request opportunity for the blind to receive technical education and professional training, and to call upon the State to exempt all blind persons from taxation.

The minutes of the preceding meeting and all communications were read from Braille writing by a blind young woman.

Over 6,000 of Clergy Pensioned by France

Paris.—When in 1905 the Law of Separation of Churches and the State was passed and the perquisites previously paid ministers of the Gospel from the budget suppressed, it was agreed that a modest pension would be allowed those who at that time had passed the age of fifty years.

Upon the request of a deputy, the Minister of Finance has just made known that at the end of last year this stipend was being granted 6,370 Catholic priests, 179 Protestant pastors and 16 rabbis.

These figures do not include the Departments of Alsace and Lorraine where, by virtue of the Concordat still in force, Catholic priests are remunerated by the State as heretofore.

CATHOLICS in the Big Leagues



ROMMEL

Eddie Rommel of the Athletics is looked upon to hold the Cubs in check in the coming World Series.

STRANGE BUT TRUE



During a violent thunderstorm in Budapest this summer the figure of the unrepentant thief on the cross was smashed to pieces while the figure of Christ on the cross remained unharmed.

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Do not write questions on the same sheet with subscriptions, orders for pam-
ets, etc.

Ancient history indicates that old magicians gave their souls into the power of the devil in return for magical powers. If a Commandment would one break?

The First Commandment for- giving to any creature the or that belongs to God.

If a magician committed the above-mentioned sin and was sorry for it afterwards and had the firm resolution never to commit it again, could God forgive him?

He could and would if proper sorrow and a firm purpose of amendment were present.

Can a non-Catholic man, who has been married and divorced, and married to a Catholic by a priest? Could he join the Catholic Church?

This question should be sub- mitted to the pastor of the Cath- lic party, for each case of this ort must be investigated so as determine the validity of the former marriage.

The girl must be hard up for a an or she would find in the sit- ation the danger of an unhappy arried life, for she has no more arantee that the man in ques- on will be any more agreeable her than he was to the girl om he promised to cherish d protect all during his life.

This man may join the Catho- Church, providing he receives structions, believes all the ths of the Catholic Church d is willing to observe the cepts of the Church as well as Commandments of God.

Should the one who says ce before or after meals s himself with the Sign of Cross or shall all the mem- rs of the family do so?

All Catholics make the Sign of Cross before and after recit- Grace before and after als.

As a reader of your paper may I ask why you have a Bu- au of Information, and thus t yourselves on the defensive? ny Protestant papers that I e read do not explain or ologize; why do you not drop r excusing attitude?

Naturally, we were not aware at we had adopted such an at- tude. A Bureau of Informa- on should not indicate an infer- ority complex nor should it reathe an atmosphere of "Ex- cuse me, please." A Bureau of Information is most helpful in explaining the truths of our Holy Faith both to Catholics and non-Catholics. Moreover, it is a help to Catholic people who are in daily contact with their non-Catholic friends and fellow-workmen, who frquently ask questions that the Catholic, with an average knowledge of Catholic teaching, is unable to explain clearly.

If one is late for Mass and has not time to stay for the entire Mass following, will he fulfill his obligation if he remains for as much of the second Mass as he had missed in the first?

Yes, provided he is present at the consecration and communion of one mass. If these two are divided the integrity of the holy sacrifice is destroyed as far as he is concerned.

If one has reached the age of 60, is he exempt from the law of abstinence as well as fasting?

One, who has completed his 59th year, is exempt from the law of fasting; he is bound by the law of abstinence.

Are the Father and the Holy Ghost present in the Blessed Sacrament?

Yes, the Blessed Trinity is present in the Blessed Sacrament. When the words of consecration are pronounced, Christ's Body and Blood become present on the Altar under the appearance of bread and wine. Since Christ "dieth now no more," as says St. Paul, Christ's soul is also present. In other words, the entire living human nature of Christ is present. By reason of the Incarnation, the Second Person of the Blessed Trinity, the Son, is united to this human nature. The Second Person is inseparably united to the Father and the Holy Ghost because of their One Divine Nature. Hence, where One is, the Others are also present. However, that which is present primarily in the Blessed Sacrament is Our Lord's Body and Blood. Consequently, when we pray before the Blessed Sacrament, we pray to God, the Son, rather than to the Trinity.

Subscribe for Our Sunday Visitor.

After Dinner Story

Father Tim Casey

(By C. D. McENNIRY, C. Ss. R.)

COURAGE TO RUN AWAY

"Hurrah, I'm standing on top of the world!" cried Lawrence Dwyer as he bounded up a limestone ledge and, from that dizzy height, surveyed one of the grandest, wildest scenes that mortal eye has ever beheld, the scene from St. Benedict's Holy Cave at Subiaco.

Father Casey's only answer was a tired smile. He was mopping his brow and catching his breath after the long climb to the summit of the mountain.

"I see a half-dozen snow-capped peaks," Dwyer continued in his enthusiasm; "I see thick, black forests of pine and oak; I see wild gorges and deep shadowy valleys and tumbled masses of boulders; I see steep, barren cliffs which no mountain goat has ever scaled; over across the abyss I see a round battlemented tower; and there is the zigzag path by which we came and the River Aniene which we followed all the way from Rome this morning. A steep, solitary cliff rises sheer out of the river bed, and a gray old abbey is built on top of it. And I can get one glimpse of our weary little railroad that wriggled along the steep valley as far as Subiaco station and then gave up in despair. Over there in the distance I see a raging torrent; straight down below in a deep crack in the earth I see the blue, still waters of a bottomless river—"

"Come down out of that, Larry; the mountain air is affecting your head. You are 'seeing things.' Come down here and calm yourself."

After the young man had clambered down to join him, Father Casey continued:

"I told you that you were 'seeing things.' You made out three rivers where there is only one. That river curving about the town, with the 'Abbey Rock' rising from its bed, is the Aniene; that river deep down in a crack in the earth is the same Aniene; your mountain torrent up among the hills is still the Aniene."

"And Subiaco down there is an ancient town?"

"It dates back to the time of the Roman Empire. One day Nero felt he would fancy a mountain lake. Accordingly he sent a few thousand slaves up into these parts to dam the Aniene. They built a group of huts on the flat below the dam and called it Sub Lacum, a word the Italian tongue rounded and sweetened into Subiaco."

"I'll say Romans knew where to come for pure mountain water."

"The Romans have been enjoying this mountain water for the past two thousand years even without coming here. Over among those ridges on the left you can find the beginning of an aqueduct built by the Pretor Marcio in the year 144 before Christ. This aqueduct is 62 miles long and delivers 71 million gallons of water into Rome daily. It is still called 'Aqua Marcia' to honor the man who led it into the city. You drank it at the hotel before you left this morning. The aqueduct follows the Valley of the Aniene from here to Rome.

"Then it follows the route we took this morning—and a picturesque route it is. This husky little river cuts strange capers until it finally tumbles over the cliff at Tivoli and settles down to quiet, discreet behaviour in the Campagna Romana. The other day when we saw it flowing so smoothly near the Church and Catacombs of St. Agnes on the Via Nomentana, it gave no hint of the wild, irresponsible life it had lived up among the hills."

"Ah, there was a reason. At Sant' Agnese it was but a short way from its junction with old Father Tiber. The most wanton children adopt good behaviour when approaching the presence of a stern parent. Even in the mountains the Aniene no longer enjoys its former carefree existence. Modern Italy has put it to work at various points to produce mighty currents of electrical energy for Rome and neighboring towns."

"By the way, Padre, they were hardy workmen who built this old, old road leading up here to the Holy Cave."

"You are right in calling it an old, old road," replied the priest. "If one of the great great-grandfathers of Christopher Columbus had climbed it on pilgrimage, which is not unlikely, he could have called it an old, old road, even for his time."

"And they built it because the world wanted to come up here and pray at the Holy Cave where Benedict of Norcia laid the foundations of Western monasticism?"

"Yes, because the world wanted to visit the hiding place of a run-away boy."

"You mean to say, St. Benedict ran away?"

"Yes, ran away—saw impending danger and ran away from Rome to hide himself in this wild country. Not only that, but later on when the same danger menaced him here, he ran away again—fled through the mountain gorges away to the South until he found another refuge on the summit of Monte Cassino."

"Ran away," Dwyer repeated. "That does not square with my idea of St. Benedict. I had always pictured him as a strong man, a man of indomitable courage able to face any danger, a man of imperturbable calm and superhuman prudence capable of overcoming all obstacles."

"Your picture is true to life," cried the priest. "No weakling could have made his home in this cave on the mountain top and calmly continued his prayers, while hurricanes howled through the gorges and thunderbolts splintered the oaks and blasted the rocks. No weakling could stand the strain of living in the midst of this magnificent solitude, alone with his soul and God."

"And on one occasion he faced the barbarian soldiers, did he not?" Dwyer suggested.

"Totila, King of the Goths, encamped his army at the foot of Monte Cassino. While the bravest trembled and fled before the ruthless invader, Benedict boldly walked out to meet him, addressing him, not in the piteous accents of a suppliant, but with the dignity and authority of a master. He displayed equal courage in facing another king, a king more stern and invincible than Totila, King Death. He selected his own burial place and commanded that it be prepared for his corpse. Then he walked into the church, received the last sacraments, and died standing, supported by his monks. Yes, Lawrence, you were correct when you pictured St. Benedict, the founder of monasticism in the Western World, as a man of indomitable courage, as a strong man."

"Yet you say, Padre, that on at least two occasions he became frightened at danger and ran away."

"I said he ran away. I did not say he became frightened at danger. He saw danger, recognized danger, and finding no reasonable cause why he should risk the danger, he withdrew himself from its imminence—he ran away."

"That presents the action under a different light; still running away does not seem compatible with strength and courage."

"Did you never hear of a strategic retreat?"

"Who is there, in these days, that has not heard the expression? Every time a commander is licked, he tells the world he made a strategic retreat."

"That," said the priest, "is plain lying. There is, none the less, such a thing as a genuine strategic retreat. The best generals have made use of this skillful military maneuvre to concentrate and strengthen their forces for a decisive victory. Such was the flight of Benedict when he ran away from Rome, and again when he ran away from Subiaco."

"What danger was he running away from?"

"From the danger of impurity; from the danger of offending God who has given us the light of reason and who commands us to follow that light in controlling our sexual instincts."

"What is the story?"

"Simply this. The mountain town of Norcia—not far from Foligno—where our saint was born, was lacking in educational facilities. Hence the young nobleman Benedict was sent to study at Rome. Finding his Roman companions so corrupt that he would risk his salvation by continuing to associate with them, he fled from Rome and hid himself among the hills of Subiaco. Eventually his retreat was discovered. Other young men, disgusted with the corruption of the times, came asking him to guide them also on the road of true peace. But envy and jealousy found him, too. Some of his enemies, with truly diabolical malice, brought immoral girls to Subiaco to lay snares for Benedict and his companions. Once more he fled the danger, nor did he stop until he had reached Monte Cassino."

"Now I see," said Dwyer, "what you mean by saying, even though a strong man, he could still run away."

"My boy, he had to be a strong man to have the courage to run away; he became stronger still because he did run away. Benedict was quite different from our moderns who pretend it is courageous to trifle with sexual occasions, who boast that they are strong enough to do so without losing the control of right reason over their conduct, but who invariably fail and often become pitiful examples of mental, moral, and physical weakness."

"You would not even commend their courage?"

"Foolhardiness is not courage. The man who plays with a rattlesnake until he is bitten, the man who uselessly exposes himself to cholera or smallpox until he is infected, such a man is not a hero, he is an ass."

"Still Benedict's example is of extremely limited application. Granting that our environment is corrupt, nevertheless most of us must remain where the Lord has placed us, take unto ourselves wives or husbands, and bring up families for the perpetuation of the race. Few of us have the vocation to run away and live on a mountain top."

"Larry, there are mountain tops and mountain tops. Comparatively few are called to a life of monastic celibacy, but all, whether young or old, whether married or single, are commanded by God the Creator to govern their sexual instincts in conformity with the light of reason in their particular state of life. This they will not and cannot do unless they avoid unnecessary dangers—unless they have the prudence and courage to flee to the safety of a mystical mountain top whenever their morality is endangered."

"Father Tim, mystical mountain tops are beyond me. Would you mind translating that into plain United States?"

"Gladly. You may have no notion in the world of becoming a monk. Therefore, you are not bound to all the prayer and self-denial necessary for the leading of a life of perfect chastity. You must not, however, conclude that you are exempt from the obligation of prudent watchfulness over the purity of your mind and heart. Being obliged to move in the midst of a more or less sinful world, there are many temptations which you simply cannot avoid."

"Then we are not expected to run away."

"From unavoidable temptations, no. But you are all the more strictly obliged to arm yourself against them."

"How?"

"By, first, frequently renewing your firm will not to consent to these temptations; secondly, by strengthening this good will through the worthy reception of the sacraments of Confession and Communion; thirdly, by praying for divine help."

"You mean saying morning and night prayers?"

"Surely that; but not only that. If you are a real Christian you will direct a prayerful thought to God frequently during the day; above all, you will pray earnestly during temptation, repeating, with the heart or with the lips, some short aspiration."

"For example?"

"Jesus, Mary, help me. My Jesus, mercy. My God, do not let me offend you. Glory be to the Father. The Sign of the Cross, and such like. St. Benedict, as we read in his life, did not get away from all temptations even on his mountain top. When he could run no further, he turned and fought—fought like a man and conquered."

"And what about the temptations which are not necessary? Must we modern Americans run away from them?"

"Absolutely. You can conquer no temptation without God's help. This help He will always give in abundance to those who need and seek it. He will not give it to those who rashly court dangers which they could avoid."

"What are some of the dangers which you would class as unnecessary and, therefore, to be avoided?"

"Your own common sense and Christian instinct will give you the answer. Here is one or the other instance. Certain popular styles of dancing are a source of serious temptation; they are not necessary; they must be avoided. Many shows exert an evil influence on the audience; you must keep away from them. Many books and magazines are bad; you may not read them. You frequent the company of certain evil-minded companions, not because your work forces you to do so, but because you enjoy it; you must drop them."

"Father Tim, aren't you rather overdrawing the case? Times have changed since St. Benedict, and America is different from Europe."

"That may well be true in regard to steel mills and skyscrapers, but emphatically not in regard to the passions of the human heart. In the twentieth century as well as in the fifth, in America as well as in Europe, the unchanging principle holds; he that loves danger will periah in it. We have sermons in stone on the strength and security resultant from prudent self-control wherever a Benedictine Abbey raises its walls, whether on this ancient site of Subiaco or on St. Martin's Hill amid the primeval pine woods of the Pacific Slope."

"The speaker who has just closed," said the president of the Health Congress, "is a striking example of the efficacy of the doctrines that he so eloquently advocates. Hale and hearty at eighty years of age, he could tire out many a man younger than himself."

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Now I invite you to share in these earnings. Our business is growing by leaps and bounds. I need more men and women at once in every territory to help me handle this increased business. I'll show you how to make money from the very start. And I will supply you with Groceries, Toilet Goods and other Household Supplies from my half-million-dollar stock at savings of nearly one-half! That means you have a chance to make big money and also save big money.

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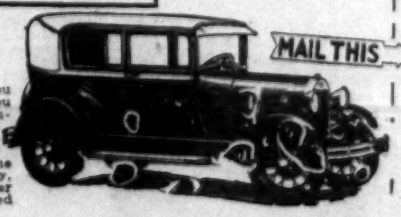
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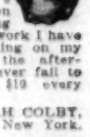
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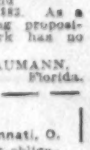
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"And So We Went To Rome" (Acts 28:14)

(Continued from Page Three)

y Mass, as in the olden days, on the st of the Commemoration of St. ul, the day after that of SS. Peter Paul at the end of June.

It was at this altar that we heard ass, one Sunday morning, joining the le congregation which stood about ere it pleased, or sat on low back- benches, while the Monks rendered Plain Chant as only they know w to sing it. Afterwards a tiny cristano of some ten years led us rough the Sacristy, past the Bap- ery, where a lusty Roman infant s being made a Catholic under wild ntest, into the Cloisters, which, be- n in 1205 and not yet entirely fin- ed, admit of but one rival in all the rld. And to that rival (Monreale) ese pay the sincere compliment of itation, in their varied and twisted lumns, no two pairs alike, which, en all are in place, will make it no nger the rival but the peer of the cient model. Into the walls are set scriptions from the ancient church, d under one's feet are the names of e good Monks whose bodies rest re, awaiting the vision of the "sea glass, mingled with crystal" of ich the floor of their church seems earthly counterpart.

I have referred to the "Stations" of me, and, in view of the fact that fore long the ancient customs con- ected with the Pope's progress to say ass in the various churches of the y will doubtless be revived, a word garding them may not be amiss. hose who use "The Roman Missal" a prayerbook (and their number is apidly increasing) will notice that on rtain days a note, at the beginning f the Proper of the Mass, informs us at this is the "Station at St. Paul's" the "Station at St. Peter's" or some her title of a church in the Eternal ity. The rubric indicates at which urch the Holy Father was wont to fer the Holy Sacrifice on its par- ular Feast Day, going in procession om the Vatican to be greeted by a ost concourse of people. Since 1870 is has, of course, been impossible. ow it is no longer impossible, but ite probable, that Rome will once ore see the Pope, from time to time, t one or other of these "Stations" hich will again become the focal point f pilgrimage, so that the great hurches of the city will quite justify heir size. During the interim, the ope has always sent a Cardinal to celebrate the Stational Masses in his stead, and it is not improbable that he will still do so for the most part, because the enormous pressure of work to which a Pontiff is subjected will make it all but impossible for him to fulfill so many outside engagements.

Beyond St. Paul's, some little distance in the country, the old Abbey of the Three Fountains (where, according to one legend, St. Paul met his martyrdom) stands amid the eucalyptus trees which have banished the scourge of malaria which formerly made this spot uninhabitable. The road to ancient Ostia continues through low hills along the widening Tiber. But it is by Mr. Mussolini's new electric railway, from the Ostian Gate, that we make the swift journey, past the ruins of the city where St. Monica died in the arms of "the son of so many tears," converted at last and destined to become the great St. Augustine. At the end of the line a new watering place is springing up, not a Coney Island affair at all, but a long bathing beach, lined with hotels and villas, where the Romans resort from April to November for the sea baths and those delightful al fresco picnics which they know so well how to enjoy.

It was there, two years ago, that I had a most delightful experience. Fr. Narom and I were having lunch on the terrace of a little inn, when the proprietor approached and asked whether one of the Fathers would be so kind as "to baptize a barca" (boat) built but lately and not yet blessed. So, after our swim, we were escorted to the little ship, with its three-cornered blue sail on which was a painted figure of the Madonna. The proprietor, his wife, and two sons, accompanied us, and, as it seemed necessary for the ceremony to be performed "on the deep" the boat was sailed about a half mile from land, where I said some prayers from my Breviary and bestowed the simple Apostolic Blessing (for which most Priests have "Faculties"), naming the craft "Stella Maris." A bottle of champagne was produced, and a little of its contents sprinkled on the bow of the little ship, but I shall not tell you what became of the rest of it. As we sailed back again to the beach, the two boys singing a creditable rendition of "Ave Maris Stella" and other songs of a less sacred character. There was only one thing lacking to make it a perfect incident—this was the one day that I had fared forth from my hotel without a camera. What would I not give to be able to show you a picture of that barca and its happy crew!

OUR SUNDAY VISITOR

FORT WAYNE DIOCESAN EDITION

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HUNTINGTON, INDIANA, SEPTEMBER 8, 1929

BISHOP'S HOUSE
1415 West Washington Blvd.
Fort Wayne, Indiana December 25, 1928.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your Bishop offers his mass not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am

Yours paternally in Christ,

+ John Francis Noll
Bp. of Ft. Wayne

"COMING HOME"

At the time that Henry VIII turned from the Mother Church and had a spineless Parliament declare him spiritual head of the Church of England, predictions were made that his action tolled the knell of the Catholic Church in England. Persecutions raged; the King's soldiers were used to spy upon and arrest priests who dared to offer the Holy Sacrifice; men and women, by the thousands, whose only crime was a devotion to the religion spread upon their island home by St. Augustine, were brutally butchered; beautiful churches, the result of years of toil and sacrifice were seized and despoiled of their Catholic fixtures; monasteries and convents were seized and their inhabitants were driven into hiding or put to death; all of these horrors were rampant during the reign of the Protestant rulers in England. Despite the robbery, the pillage, and the terrors of armed soldiers, the Faith was not extinguished. A price of fifty pounds was put upon the head of priests who refused to renounce their loyalty to the Pope of Rome. Throughout all these trying years, with their bloody tragedies, the Catholic Church grew and is growing to the present day.

Converts from Anglicanism to the Catholic Church have come from all walks of life. This fact is not strange when we remember that Jesus drew all to Himself and the history of the Church shows that the Apostles gathered converts to Christianity from the fishing boats, the farms of the hillside and the shepherds and even from the household of the Caesars.

It is interesting to note, according to the report of Mr. A. R. Burges-Bayly, that there are at present more than 100 former ministers who are now serving as Catholic priests in England. The conversion of these former clergymen refutes the statement, sometimes made, that the Catholic Church appeals only to the uneducated. Surely, the body of Anglican clergymen cannot be uneducated. Yet a study of the history of the Church, a careful study of Her theological teachings, and a realization of the need of authority, together with the consciousness of God's goodness in establishing His Sacraments for the benefit of men, have prompted these men, as did Newman and Wiseman before them, to seek admission into the One, True Fold. John Henry Newman could not be considered an illiterate. His has been recognized and admitted as one of the keenest minds of the past century. Because the Catholic Church is universal and because it is the Church established by Christ, it has the poor, the unlettered, together with the rich and learned. After all, membership in Christ's true Church comes with the gift of Faith and Baptism and it matters not whether this Faith is inspired by the instructions of good Catholic parents or those received at the little schools and churches of the countryside or whether Faith has come as a blessing from God through the conversion of the student of history, who realizes that the Catholic Church is the historical Church of the centuries, or from the study of the theologian who delves into the dogmas of Faith as made known, by our Saviour, to His Church, and through Her, using the Sacred Scriptures and Tradition, transmitted to the people.

Mr. Burges-Bayly, once an Anglican Vicar, is authority for the statement that since Newman's conversion, 787 Anglican clergymen have been received into the Church, and that from 1910, a period less than 20 years, 222 ministers of the Church of England have made their submission to the Catholic Church.

A contemporary publication, the Emporia Gazette, states editorially, that the Irish Free State spends annually over $22,000,000.00 for education and about $8,000,000.00 for the support of the army and the payment of army pensions. While the army of the Irish Free State is necessarily small and hence would not need as generous an appropriation as would the army of a larger nation, neither would the support of her schools require as great an expenditure. We can arrive at a favorable conclusion by a just comparison. We are told that 83 cents of every dollar are spent in the United States to support the army and navy and care for war obligations. The Irish Free State, which is predominantly Catholic, shows its true interest in education.

For most of us, vacation time is over. Parish activities, which have been curtailed or suspended during the summer, are about to be resumed. May we not express the wish and hope that, during the coming year, all readers of Our Sunday Visitor, will cooperate most heartily, with the plans of their pastors.

Catholics have a duty to their non-Catholic neighbor—that of helping him acquire a knowledge of the faith. What are you doing by word and example to bring to pass the word of Christ, 'there shall be but one fold and one shepherd'? The non-Catholic does not often enter the Church to attend services and hear the Word of God explained. Your example and word must help him save his soul.

THE SEVEN DOLORS

BY DELIGHT CRONIN

Like mothers of the world she bore a Son
In sorrow and the anguish of her race,
But with her role of motherhood begun
Madonna sweetness stole into her face;
Yet in her heart was vague, uncertain dread,
"A sword of sorrow," had the prophet said.

When Herod gave his cowardly command
That swept a countryside with barren loss,
Her hasty flight into a stranger land
First brought to her the shadow of the Cross
That slowly darkened when in after years
Three days she sought Him sadly and in tears.

But verily it seemed she understood
The bitter purport of the prophecy
As staggering beneath the heavy wood
She met Him on His way to Calvary,
But when upon the impassive cross He died,
Truly a sword of sorrow pierced her side.

She held His lifeless body to her heart
That well had suffered more than it could bear,
But God decreed a final poignant dart
Should find its way into the sorrow there,
And Mary say the glory of her womb
Descend into the darkness of the tomb.

Many a mother kneels at Mary's feet,
Bringing the troubles of her little brood,
And Mary learns to listen, bravely sweet,
For in that precious bond of motherhood
Their grief is hers, their sorrows are her own,
All these and greater far has she not known?

Readers Speak to Readers

BISHOP'S HOUSE
Vigan, Ilocos Sur., P. I.
June 19, 1929.

Rev. and dear Father Kelly:

It is a pleasure for me to inform you of the great good I am obtaining through the copies of the OUR SUNDAY VISITOR I am receiving regularly. The students read them with eagerness, and the copies pass from hand to hand, and now I notice that in many of them, there is an increase of knowledge about the Catholic truths and practices.

May I extend, through the columns of OUR SUNDAY VISITOR my heartiest thanks to the readers who have helped in behalf of my missionary labor here in Vigan? May the Lord reward them an hundredfold.

With best wishes, I remain,
Yours gratefully in Christ,
JUAN B. RUBINA.

New Orleans, La., August 22, 1929.

Rev. and dear Father:

It seems to me that the time has come not only to take an inventory of loose modern conditions that contaminate the morals of the public, but to do something about the situation.

Aside from the Pope's condemnation of immodesty in women's dress, we find criticism of the stage, movies, etc., by Mrs. Stanley P. Woodward, Director of the National Council of Women, and criticism of the movies by the Episcopal publication, "The Churchman." Hence we see that Catholic publications are not alone (fortunately) in publishing material about the unwholesome atmosphere of certain aspects of modern life.

Speaking practically, what we need is heroic action, such as Ireland took by refusing to send a representative to a well known beauty contest. Poland, I believe, did the same thing. It would appear that we need genuinely heroic and practical action by members of sodalities, societies, etc., to counteract the evils rampant today. And now let me be practical by giving the following rules for modesty in women's dress as they appear in the rear of a Catholic church in New Orleans—rules that the notice state are an exact interpretation of the words of our Holy Father the Pope; applicable to all women attending any Catholic church:

1. Suitably high neck.
2. Long sleeves, at least covering elbows.
3. Skirts, well covering knees.
4. Dress of such material as to conceal.
5. Dresses shall not be made of transparent material, unless a heavier material is worn underneath.

After all Catholicity demands being heroic enough to oppose undue worldliness at least, and so let's rise to the occasion and do what our Infinite Creator wants us finite creatures to do.

Yours very truly,
A LAY APOSTLE.

Oh my God, teach me how to pray,
So that I may live content from day to day,
Not looking for far away tomorrows,
Ladened with mingled joys and sorrows.

—H. K.

"WHAT IS THE MASS?" AND HOW IT WAS EXPLAINED

(Continued from Page Three)

some from the Hebrew term, 'missach,' which means a free offering, and by others from the word, 'missa,' which the priest uses when he announces to the people that the Divine Service is over. Almost all words with the suffix 'mas,' such as Christmas, come from the early Christian usage of distinguishing certain days. Thus we often read or hear the words 'Candelmas,' 'Michaelmas,' 'Martin-Mas' and others.

No one spoke for a moment, and I was at a loss to know how to continue when Mrs. Peters who had been silent most of the evening asked, "What do you mean by sacrifice?"

"It is the oblation or offering, in our sense of the word, made to God of some sensible object, with destruction or change of the object, to denote that God is the Author of life and death."

Dr. Boyd had gone to a book-case and secured a Bible and here he asked if Abel, who offered the firstlings of the flock, and Cain's offering the fruits of the earth were a figure of the offering of the Mass. "Yes, Doctor, it is," I answered. "Thus in the Old Law, before the coming of Christ, when the Hebrew people wished to offer sacrifice to God, they took a lamb or some other animal, which they slew and burned its flesh; and by this act they acknowledged that the Lord was Master of life and death."

A young lawyer who had taken his place next to me on the right here inquired with a cynical smile, "But were animals the only kind of offering the Hebrew people made?"

"Oh, no," I responded with a glance at the others at the table. I was a little fearful that I might be offensive in occupying the lime-light—as it were—but I encountered only interest and attention.

"The ancients offered to God two kinds of sacrifice—living creatures as well as inanimate objects. Thus we read of bulls, lambs and birds as well as wheat and barley and fruits of the field."

"When did the first sacrifice of this sort take place?" quizzed Mr. Olsen, the lawyer, as though I might be a witness on the stand, I learned afterwards that he had but recently been admitted to the bar, and felt it his duty to question both in season and out of season. I learned to know him very well later, and found him a very likeable chap; but his youth and bump of egotism were sadly in need of a check which he received in his first case not long after.

"Of course I cannot say when the FIRST sacrifice was offered," I replied, "but when Noe was rescued from the deluge, his first act was to offer holocausts to the Lord, in thanksgiving for his preservation, as we read in the eighth chapter of Genesis."

"Abraham, at the express command of God, offered sacrifice, and Job was accustomed to offer holocausts to the Lord, to gain favor for his people, and to obtain forgiveness for their sins," remarked little Miss Saunders, a bright young teacher, whom Mr. Olsen favored with special attention. She often clashed with him in debate, as I learned, seeming to enjoy the bout. He looked askance at her championing my cause, and I noted the smile which passed among the initiated.

I ignored all this as I continued, "When Jehovah delivered the written law to Moses on Mt. Sinai, the most minute details were given by God, concerning all the ceremonies to be observed in the making of sacrifices. Not only the kind of victims to be offered were specified, but the qualifications of the priests who were to minister at the altar and the place and manner of every small and seemingly insignificant thing. Hence we read in the twenty-eighth chapter of Numbers, how the Jewish priests were to slay two lambs each day as a sacrifice to God."

"I have often read these passages concerning sacrifices in the Old Testament," remarked Mr. Potter, one of the city councilmen and in the insurance business, "but must confess they never seemed to have much significance to me. What have these to do with the Mass, Father?"

"It is significant, in that these sacrifices prefigure the sacrifice of the Mass," and I took the Bible which was proffered to me, "for we priests daily offer upon the altar the 'Lamb of God, who taketh away the sins of the world.' "

Somewhat irrevelantly Mr. Olsen here broke in with, "The Jews were only two of the tribes, were they not?" His affectation of a dramatic lawyer quizzing a witness was so amusing that all laughed. But I answered soberly and very much as the witness I really was, "Yes, Mr. Olsen."

"Well, what became of the other tribes?"

"I cannot say, since history has very negligently failed to inform us."

"Aren't the Indians of America and other savage people of various places descendants of the lost tribes?"

"Very probably," I conceded.

He seemed pleased with himself as he continued his questioning.

"They knew nothing of sacrifices?"

"Did they not?" I asked. He looked puzzled as he replied, "Why, I think not."

"Do you not remember what Plutarch who wrote in the second century, says of the heathen people?"

"I do not recall anything Plutarch wrote," he confessed, and I am sure we all liked him better for his honesty. "What did he say?"

"You may find cities without walls," I quoted, "without literature and without the arts and sciences of civilized life; but you will never find a city without priests and altars, or which has not sacrifice offered to gods."

(To be continued)

Chesterton Does Not Want a Religion of Science

(Continued on Page Three)

reliability in them; and that any ethical or practical support must be found elsewhere. It is the same, of course, with the new theories in astronomy, physics, and mathematics. So far as I am concerned, the disciple of Einstein is quite at liberty to prove that the world is limited; or to proceed on the same progressive path and prove that the world is flat. I do not object to space and all material being curved, so long as moral things remain straight. And tho the proposition that parallel straight lines always meet may be something of a strain upon reason, it has no particular effect on religion.

"There is only one contingency in which such new hypotheses need bring normal people into controversy. That is when science ceases to be science and becomes sociology. For sociology is not a science, bad or good; but it is a morality; and one that is mostly bad.

"If we are to rebuild our cities or reestablish our citizens according to the curves of relativity or the pedigrees of Mendelianism, then it does become relevant to remind the scientists of to-day that something totally different was taught by the scientists of fifty years ago, and something totally different will probably be taught by the scientists of fifty years hence.

"Then, indeed, we have a right to explain to them that we decline to have a new morality every fifty years. It is obvious that we can not perpetually dig up the foundations of society to suit the fashions of science. And it is equally obvious that most of these hypotheses are as the fashions in hats or whiskers; that the furry lemur may last longer than a particular sort of furry muff; that the curve of space may vanish like the cut of a coat.

"The conclusion of common sense is that whatever else it may be founded on, a civilization ought not to be founded on science."

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• • •

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• • •

Hundreds of workers are needed for the extensive field, and hundreds of zealous young ladies should answer the call.

Our Catechist Training School, located just outside of Huntington, Indiana, is in full operation. Its purpose is to train young ladies between the ages of 20 and 30 for Home Mission work principally among the Spanish-speaking population in the southwest of our own country. These people, Catholic by baptism, need Catechist and Social Service Workers. Priests among them are too few. Conditions for entrance into the Society of Missionary Catechists, are a desire to sanctify oneself, zeal for the salvation of souls, good health, and a fairly good education. No dowry is required.

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• • • • • •

"FOR HIS LOVE ALONE"

Father Romauld, O. F. M.

On the very first page of our Catechism we read and learn that we were created and placed upon this earth that we might learn to know, to love, to fear, to serve God, and in the end obtain our soul's salvation. That little question in the Catechism is the answer to life's problem. What is life but a preparation for eternity? This question and answer teaches me my origin, teaches me my end, and shows me that I, a creature of God gifted and endowed with an immortal soul, made after God's own Image and Likeness, am not destined for this life but for an eternal one.

You who have come into this little chapel this morning and witnessed this simple yet solemn profession and investiture ceremony, have been impressed. You have seen these young women kneeling here in the presence of Almighty God and renouncing, rejecting the world and all that it offers, all the pleasures, all the glory, all the honor that the world may have had for them. And why? Because they have learned to know the destiny of man. They have learned to know and appreciate that man is made for God, that man is made to love, to serve, to fear God in this life as a preparation for the life to come. My dear friends, such a ceremony as this strikes the heart of the hardest of us.

What have these girls given up? Parents, relatives and friends; everything the world had to offer them. And what are they getting out of it? Nothing, nothing at all in this life. Hardship, sacrifice, trial, suffering, yes,—but as to the joys, the pleasures of the world, apparently none. To the eyes of the world it is folly, and yet would to God that the world knew the happiness and the joy and the peace and contentment that comes into the heart of one who has really and deliberately renounced the world and found peace and happiness in the religious life. "What shall it profit a man if he possesses the whole world and yet loses His immortal soul?" But one thing is necessary, the salvation of our immortal soul. Can we blame those who out of love for God and the salvation of their soul freely and deliberately renounce the world and friends and relatives and enter into a life of pain, of mortification, of suffering in order to certainly save that soul that God has given them?

But the Missionary Cathechists are also interested in the souls of others. Within a few days many of them will be going forth,—not to win the praise of men, but to labor among the poorest in the immense vineyard of God, among the most neglected souls, amidst the greatest hardships and sacrifices. Do they go cheerfully? Assuredly! They are supremely happy to know that they are aiding in the salvation of others and can go in the name of God, in the name of holy obedience, under the patronage of Our Blessed Lady of Victory. With Her protection, with Her intercession at the throne of God, with God's grace and thefr own good will they will accomplish, as they have already accomplished in the short period of their existence, wonders in our country for the extension of God's kingdom.

It is our privilege to congratulate them on the step they have taken. They have offered to God as did the wisemen gold, frankincense and myrrh: the gold of poverty, the frankincense of obedience, and the myrrh of chastity. They have made their vows before Almighty God so that they might give themselves entirely to the salvation of their souls and the souls of others.

May God grant to their Society a continuance of its most noble work in the salvation of the souls of its members as well as the souls of those thousands of poor and neglected confided to their care!

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YOUNG MEN! WHAT IS YOUR VOCATION?
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CHURCH URGES FAIR RETURN FOR LABOR, PASTOR DECLARES

Houston, Tex.—The Scriptures were ...ed by the Rev. J. A. Rapp, pastor of ...ed Heart church here, Sunday, to ...e that Christ and His Church sup... the principle of fair treatment ...labor.

"After centuries of struggle labor ...ly has come into its own, said ...her Rapp, who for more than ten ...rs was professor of moral theology ...t. Mary's Seminary, LaPorte, Tex. ...is sermon, Father Rapp said in ...:

"Happy for labor today that it has ...lessons of two thousand years be...d it. Happy for labor today that ...r centuries of struggle in has ...ly come into its own. The growing ...n of democracy throughout the ...rld, and especially in our own coun..., has given to labor a crown of ..., whereas in bygone days labor ...d slavery were synonymous terms. ...or organizations are but the logical ...lt of the spirit of self-preserva... against an unscrupulous use of ...tal. The conviction that 'in union ...r is strength' has impelled the ...rking man to merge his individual ...r in the membership of a mighty ...anization.

Need of Union Recognized.

"Labor has awakened to the necessi... to unite its forces in order to ...e conditions of those who labor ...re tolerable; to help them to obtain ...h wages by which they might pro...e for the future; to help them to ...e into daily practice the duties ...ich morality and religion inculcate; ...help them to go through life not as ...re working animals but to strive ...re and more for the things that ...e rational nature craves for; to compel the state by legislative and executive means to remedy existing evils that have grown up between capital and labor; to act as a huge bodyguard of the Church ever active in behalf of the oppressed and down-trodden; to learn from her those ever ancient and ever new truths that there must be an inner change—a change in the mental conception of the fundamental truths on which social life is based and which must determine the actions of men in their relations to God, to themselves and to their neighbors; to hold up the only true concept of labor and capital, to-wit: that these are not merely economic phases of human life, but are above all moral and religious factors which must be brought into harmony with the sound principles of morality and dictates of religion as taught by Christ Who said: 'not in bread alone doth man live but in every word that proceedeth from the mouth of God' (Matt. 4:4).

Church Aids Labor Cause.

"Labor has learned that nothing can ever still the unrest of a state in which Godless labor is gathering its resources for a combat against an equally Godless capitalism. Labor and capital are two great powers contending for supremacy."

Father Rapp added:

"Let Labor understand, therefore, that the Church is not its enemy; that she is not in conspiracy with a soulless and heartless Capital to keep Labor in subjection, teaching it to be satisfied with the wrongs inflicted upon it. The teachings of Christ and His Church have ever been the very ground work and motive that brought about all our human legislation in behalf of Labor."

Three N. Y. Bellboys Begin Their Studies For the Priesthood

(Picture on page 8)

New York.—Having worked as bell... for two years at the Hotel Pen...lvania here, three brothers left ...ir jobs and departed for St. Jos...'s Seminary at Callicoon, N. Y., to ...dy for the priesthood. They are ...eph, Gerard and Christopher Mc...ney, ranging from twenty to ...nty three.

They came to this country two years ...o with their parents, Mr. and Mrs. ...ard McSweeney, and having plan...d to enter the priesthood together ...n took to bellhopping as a means ...their end. They will enter the Fran...an Order and their studies will re...re thirteen years. Another brother, ...ward, is a vaudeville pianist, and a ...th brother, Daniel, is employed by ...e Standard Oil Company.

Jewish Convert's Cure at Lourdes

Lourdes.—No cure effected at Lourdes this summer presents more interesting phases than that of Madame Madeleine Schaaklefn. Born at Jerusalem in 1883, of orthodox Jewish parents, she became a Catholic while a patient in a hospital of that city. The funds for her voyage to Lourdes were provided by her Moslem pupils in Egypt.

Since 1888 Madame Schaaklefn has suffered from osteitis in her left heel. She has undergone operations at Jerusalem in 1888 and later at Beirut. In 1912 she underwent an operation at Cairo but soon afterwards developed a serious tubercular fistula which prevented her walking. It was then that her Moslem pupils at Cherizeh, near Cairo, offered to finance a pilgrimage to Lourdes. On July 31, she appeared to be completely cured, and her case is now under observation and consideration by the doctors of the Bureau of Verification.

Summer Outing Given Over 10,000 Children In Archdiocese of N. Y.

New York.—Ten thousand children were received at the fourteen camps and ten fresh-air homes conducted this summer under Catholic auspices in the Archdiocese of New York. The attendance of the children was for periods averaging two weeks.

The Rev. Bryan J. McEntegart, director of the children's division of the Catholic Charities of the Archdiocese of New York, said the camps and fresh-air homes have become a major factor in the endeavor to provide for the leisure time of the children during the summer vacation.

Most of the camps and homes are conducted by a parish, day nursery or settlement, but the largest camp and the largest home are for the Archdiocese at large. Camp Hayes, at Graham, N. Y., is conducted by the Catholic Camp Association and has a capacity of 275. The home of the St. Vincent de Paul Society, at Spring Valley, has accommodations for 290.

Twenty Weddings In a Single Day In Lancashire Church

London.—Twenty weddings were celebrated in one day at a Preston, Lancashire, Catholic church this week, and several other Catholic churches in the town had more than a dozen each. It is estimated that altogether 600 Prestonians entered the married state in one day.

In the industrial North of England it is the custom of many factories to close down for a week's holiday, known as "Wakes week," so that all the work-people invade nearby seaside resorts at the same time. Advantage is therefore taken of the holiday by those contemplating marriage.

Flossie—I certainly would like to get something to stop those mosquito bites.

Gunbusta—Have you tried clothing?

Meet the Hierarchy



RT. REV. THOMAS J. SHAHAN D.D.

The Rt. Rev. Thomas J. Shahan, former rector of the Catholic University of America.

HAMMOND NEWS

Catholic Central of Hammond Enrolls 200

On September third Catholic Central High of Hammond opened its doors for its ninth scholastic year. Incomplete registrations on the first day of school indicated that the total enrollment would reach the number of two hundred for the current scholastic year. This represents an increase of about twenty per cent over last year's list, and is the largest enrollment which the school has had to date.

Celebration of Holy Mass by Father Bick, a new instructor at the school and master for the pupils' annual retreat, initiated the opening activities. These were followed by a general assembly of the pupils in the gymnasium where the work of the year was outlined by the Rev. P. J. Schmid, M. A., Director of the school.

Assembly was followed by a short intermission, during which the former pupils of the school were given an opportunity to meet their teachers and class-mates. Although the glad days of vacation had come to a close, youthful faces radiated joy and gladness during this period when old friendships were renewed. A hearty welcome was extended by the upper classmen to the newcomers at Central. The present freshman group enjoys the distinction of being the largest freshman class ever registered at the local Catholic high school.

After this informal gathering the pupils repaired to their various homerooms where registration in the respective classes was completed. This routine work occupied the remainder of the morning.

Shortly after luncheon the pupils again met in assembly for the first of the exercises of the annual retreat. These exercises are held at the opening of the school term with a view of creating in the pupils the necessary moral and mental attitude toward their year's work. Experience of the past has proved that these exercises are exceedingly helpful toward inspiring the pupils with the ideals that are necessary to carry on with the arduous task of studying. With this auspicious beginning, Central looks forward to another very successful and pleasant year.

PROOF

Shopper—Are these eggs fresh?

Appretince—Yes, ma'am, they are.

Shopper—How long since they were laid?

Apprentice—'Tain't ten minutes, ma'am—I know, I laid them eggs there myself.

MISHAWAKA NEWS

St. John's Court of Foresters Elects Officers

At the regular meeting of St. John's Court of Foresters, Mishawaka, Tuesday evening, Carl Trippel was chosen chief ranger and Wilfred Stoechinger was elected vice chief ranger.

Other officers include Peter Weber, recording secretary; Edward Barry, financial secretary; Joseph Krillenberger, trustee for three years; Edward Boehnlein, treasurer. Joseph Held, who was chief ranger last year, automatically became the past chief ranger.

Installation of the new officers will take place Monday evening, Oct. 7.

On Sunday, Sept. 8, the two Mishawaka courts, St. John's and St. Bavo's, as well as the courts from Elkhart, South Bend, Goshen, Michigan City and Laporte, held a joint picnic at Hudson lake. The trip was made by auto and interurban and a basket dinner was served at noon. Dancing contests and games furnished diversion for the afternoon. Approximately fifty prizes, donated by the various cities, were awarded the contest winners.

St. Monica's Church To Sponsor Bazaar

Under the general direction of the Rev. Anthony Badina, pastor of St. Monica's church, Mishawaka, and a special committee selected from the various parish societies the annual fall bazaar of the congregation will open October 20.

General plans, for the affair, which are still in their initial stages, will be announced later.

Proceeds of the bazaar will be applied on the church indebtedness.

Daughters of Isabella Plain Joint Initiation

At the regular meeting of the Columbian Circle, Daughters of Isabella, held Thursday evening, at St. Joseph's hall, Mishawaka, plans were made for a joint initiation to be held at the parish hall Sept. 19.

At that meeting, candidates from Elkhart, Mishawaka and Plymouth Circles will be initiated, after which a banquet will be served to old and new members.

Holy Cross Fathers Conduct Forty Hours At Niles, Michigan

Conducted by the Rev. Father Duffy and the Rev. Leo Flood of the Holy Cross Mission band, Notre Dame, Indiana, Forty Hours' Devotion was held at St. Mary's church, Niles, Michigan, last week, opening on Sept. 8, and closing Sept. 11. Special services were conducted each afternoon and evening during the three days of prayer.

Nuns to Evangelize In Motor Caravan

London.—A nun driving a motor missionary caravan may soon be seen in the villages of North Leicester. Sisters of Mercy have just arrived at East Shilton from the foundation at Woodbridge, Suffolk, and will start a high school for girls there. There are five sisters and they have set themselves out to acquire an auto in order to start evangelizing the district.

REGISTRATION AT NOTRE DAME ALREADY TOUCHES 3,000 MARK

Notre Dame, Ind.—Prospective students are daily being refused admittance at the registrar's office here, both because of the lateness of their applications, and because of poor scholastic qualifications.

The Rev. William Maloney, C.S.C., registrar, said recently: "The registration for this year has already reached the 3,000 mark, which is in excess of the limit desired by the University. We have been forced to turn many students away because of the University's policy of admitting only students who rank in the upper third of their high school graduating class."

The selected freshmen class will number about 900, the College of Arts and Letters having 372 first year men; the College of Engineering 161; the College of Science 126; and the College of Commerce 227. These men have been competitively admitted on a scholastic basis.

Boys of grade school age will no longer be seen on the campus, as St. Edward's has been discontinued, and the building remodeled into a college dormitory. Sophomores and juniors will be housed in this structure.

Nearly a thousand students will reside off campus again this year, living in homes approved by the off-campus director, the Rev. Joseph A. Heiser, C. S. C.

Registration was held on Tuesday and Wednesday, Sept. 10 and 11, with classes beginning at 8 a. m. Thursday the 12th.

ST. MARY'S COLLEGE TO OPEN SEPT. 16

One of the largest enrollments in the history of St. Mary's College, Notre Dame, Ind., is expected this week with registration days set for Friday and Saturday, Sept. 13 and 14. Classes are scheduled to begin Monday, Sept. 16th.

Features of the opening week, aside from the usual routine of registration, include special religious services and social activities. Sunday morning, Sept. 15, a Mass in honor of the "Dolors of Our Blessed Lady," the patronal feast of the Sisters of the Holy Cross, will be celebrated in the Holy Ghost chapel at 8:15. The annual faculty reception for Freshmen will follow from three to five in the club house and in the evening a "movie" will be shown in St. Angela's hall. Classes on Monday, the 16th, the opening day, will be followed by a talk on points of interest on the campus, followed by a tour of the college grounds.

A dinner in honor of Freshmen students will be given at 6:00 o'clock, followed by dancing in the social hall. On Tuesday night the Junior class, which annually plays the role of "big sister" to the incoming Freshmen to establish a closer contact between the upper-classmen and new students, will stage their annual "big sister" party. A town privilege will be granted the afternoon of the 16th, and a Sophomore reception will be held on the night of the 20th.

Saturday, Sept. 21, the Freshman class will picnic in Perley's Glen, and the series of special activities will be culminated Sunday, Sept. 22, with formal opening of the scholastic year as the Mass of the Holy Ghost is sung in the Church of the Immaculate Conception. In the afternoon visitors will be received and the Senior reception will be held in the college lounge in the evening.

SOUTH BEND NEWS

Pupils Enroll at St. Hedwige's

Seventy-Four Registered For Opening of High School.

Tuesday, Sept. 2, St. Hedwige's High School, South Bend, began its second school year with 74 students matriculated. The school offers a Catholic education for Catholic children. When the Rt. Rev. John F. Noll, D. D., bishop of the Fort Wayne diocese, was asked for permission to begin this high school, he remarked "I am greatly pleased to see that the Polish people are interested in a high school and I believe as you do, that 20,000 people should be able to support a fine high school. I am hoping that you will regulate your high school course in such a manner as to warrant state recognition. You may be assured that I am with you in every movement that benefits religion generally and your people particularly."

School Is Accredited.

The high school is accredited and offers a college preparatory, commercial and a general culture course. The high school is equipped to accommodate about 80 students and will soon be enlarged. It now contains a large study hall, a library, a typing room, a music room which is used for a lecture room and a recitation room. All the rooms have modern accommodations and there are lockers for the convenience of the students.

A new curriculum has been planned for this year along with last year's for the freshman class. Religion is taken three times a week and Polish literature twice a week. Students of Polish extraction are expected to take this course, for which no credit is offered. All the other subjects, however, are regular high school subjects and credit is offered. All phases of English, Latin and Spanish are taught in the language department. The history department offers courses in ancient, recent European, American and economic history. A complete course in mathematics and science is offered. The science includes general science, botany and physics.

Commercial Subjects.

The commercial department offers commercial arithmetic, penmanship, commercial geography, business English, typing, shorthand, occupational information, bookkeeping, commercial law, stenography and office practice.

Thirty-two credits are required for graduation and this includes three years of English, a year each of mathematics, science, citizenship and United States history, and two credits of health education, leaving the remainder to be elected by the pupil himself.

Sister M. Severina, C.S.C., B. A., is principal of the high school and is in charge of the English, Spanish and history departments. Sister M. Christella heads the mathematics department, Sister M. Francella the Polish department, Rev. Casimir Witucki teaches Latin and Sister M. Angelus is in charge of the commercial department.

LAFAYETTE NEWS

A card party Tournament given by the Franciscan Mission Circle opened last Friday evening at St. Boniface's Hall. This will continue on the remaining Fridays in September. Bridge, Five Hundred and Euchre will be played at each meeting.

The purpose of the Tournament is to finance the mission work of the Sewing Circle.

A Retreat for the Third Order will open at St. Boniface's Church on Sunday, September 15th, and close on Tuesday evening, September 17th. The Retreat will be conducted by Father Alexander, O.F.M. Special services will be held on Sunday, Monday and Tuesday evenings of the retreat.

The Sacred Heart Society met at the Community House last Tuesday evening. This meeting marked the beginning of fall activities of this organization. The October meeting will be a social one following a dinner at the Community House.

The management of St. Joseph's Orphanage wishes to express heartfelt thanks to those who helped make the annual Orphans' picnic a financial and social success.

Grace—Mamma, I know now where horses are made.

Mother—Where, darling?

Grace—Around the corner in a shop. I saw a man nailing on the last foot.

RENEWAL NOTICE.

As the DIOCESAN SUBSCRIPTION plates are grouped in parishes, **kindly mention your parish church,** as well as your complete address, when renewing your subscription.

SUNDAY'S LITURGY

Sept. 15: Feast of the Seven-fold Sorrow of the Blessed Virgin Mary.

By Dom Angelo Zankl, O. S. B.

(Prepared for the N. C. W. C. News Service by the Liturgical Press: Collegeville, Minnesota.)

Again, as on the previous Sunday, the liturgy of a greater feast takes precedence over the liturgy of the Sunday itself. This is the feast of the seven sorrows of our Blessed Mother, a feast celebrated at first only by the Order of Servites as early as the seventeenth century, then extended to the whole Church by Pope Pius VII, and raised to the dignity of a second-class feast by the late Pope Pius X.

Mary, the Mother of Sorrows, is often represented with her heart pierced by a sword, at times by seven swords, according to the text of Luke 2, 35: "Thy own soul, a sword shall pierce."

The Mass of the Feast gives us in a few rapid, dramatic strokes of the Introit, a vivid picture of Mary's sufferings which reached their culmination under the supernatural gloom of Calvary's mount: "There stood by the Cross of Jesus, His mother and His mother's sister, Mary of Cleophas, and Salome and Mary Magdalen." Woman, behold thy Son, said Jesus; to the disciple, however, Behold thy mother. This same picture is repeated in the Gradual, in the Alleluia refrain, and in the Gospel.

There is in this picture a most wholesome lesson for us: it is a law of the Christian life that he who would be near to Christ, must be near to His cross, must partake of suffering. Mary, because she was most near to Him, was also nearest to the cross and partook most fully of suffering; for when she pronounced the humble "Be it done to me according to thy word," she accepted all that was to come of joy and of sorrow. The problem of suffering has its very definite and necessary place in the divine plan of redemption; for the true Christian life consists not only in prayer, not only in the exercise of true charity, but also in suffering, as Christ himself, our exemplar, showed.

The Blessed Virgin is to us not only an exemplar in her sufferings, but also a helper. She helps us by her intercession to "obtain the blessed fruit of Christ's own Passion" (Collect). For this it is necessary in the dispensation of God that we suffer, but still more necessary that we offer our sufferings in union with those of Christ, in union with His ever-enduring sacrifice. It is only thus "we may share in the reward of the Blessed" (Secret).

The strength for this is, with the aid of the intercession of our Mother of Sorrows, given to us in abundance in the holy Sacrifice, especially if by Communion "we partake of the sacrifice of Our Lord Jesus Christ." It is then that we may be certain of "every good and salutary gift" from above (Postcommunion prayer).

THE ROMAN ORDO.

(Translated for the N. C. W. C. NEWS SERVICE by the Liturgical Press, Collegeville, Minnesota, for the convenience of those who use a Missal at Mass.)

MASSES OF THE WEEK.

By the Rev. Paul C. Bussard.

(There is only one oration unless others are directed. The Gloria and Creed are said only when so directed. The preface is common unless otherwise directed).

Sept. 15. The seventeenth Sunday after Pentecost and the Feast of the Seven Sorrows of the Blessed Virgin Mary. White vestments. The Mass is proper to the feast from the Friday in Passion week. Gloria. Oration is proper. First Commemoration of the Sunday. Second of St. Nicomedes. Credo. Preface of the Blessed Virgin Mary. The last Gospel is of the Sunday.

Sept. 16. Feast of SS. Cornelius and Cyprian, Bishops and Martyrs. Red vestments. **Mass from** the common. Gloria. Commemoration of SS. Euphemia, Lucy and Geminianus. Votive Mass allowed.

Sept. 17. Feast of the Imprinting of the Holy Stigmata on St. Francis. White vestments. **Mass** proper to the feast. Gloria.

Sept. 18. Feast of St. Joseph of Cupertino, Confessor. First Mass white vestments. **Mass** proper to feast. Gloria, with a commemoration of the day. Second **Mass** of the day (September ember days) Violet vestments. **Commemoration** of St. Joseph, Benedicamus Domino.

Sept. 19. Feast of St. Januarius and Companions. Bishops and Martyrs. Red vestments. **Mass** is from the common. Gloria.

Sept. 20. Feast of St. Eustace and Companions. Martyrs. First Mass red vestments. **Mass** from Common, Gloria first commemoration of the day (Ember) second of the Vigil, last gospel of the day. Second Mass Violet vestments. Mass of the day. First commemoration of the feast. Second of Vigil last gospel of Vigil. Third Mass violet of the Vigil, first Commemoration of the feast second of the day. Benedicamus Domino. Last Gospel of the Day.

Sept. 21. Feast of St. Matthew, Apostle and Evangelist. Red vestments. **Mass** proper, Gloria. **Commemoration** of the day Credo, Preface of Apostles, last Gospel of the Feria.

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Write for particulars.

CHILDREN'S COLUMNS



"Suffer the little children, and forbid them not to come to me..."

THE REV. F. J. McAULIFFE,
Our Sunday Visitor, Huntington, Indiana
Editor Children's Page.

FOR CHILDREN OF ALL GRADES

The Little Children's Column.

(Find the answers to these questions yourself and you will not forget them)

The Third Commandment

What does God command us by the Third Commandment?

Tell as well as you can what YOU think you should do to keep the Sunday holy.

Tell as well as you can what You should NOT do on the Lord's Day.

Is it wrong for you to play, study, sing or practise your music on Sunday?

—o—

Children, it is easy to be good. You know God sees you every moment of the day and night. He is watching over you as a kind and loving Father. He gives you your strong little bodies, or else, if you are sick, He gives you good parents who help you and try to make you happy. Of all the people on earth He loves you children the best. You must not think that God watches you just to see if you are bad. He watches you because He does not want anything to hurt you. He watches you because He loves you. He sees your good little acts as well as anything bad you do. In fact, what He wants to see is your good acts so that He can bless you more and more.

Now, all through the week you are studying and working about the house and playing. Why then should you cry or stamp your feet when you have to get up early to go to Mass? Do you mind going through the cold, maybe a long ways, to visit God in His Church? If you lived when the Child Jesus was on earth, you would be happy to go to see Him every day. Well, Jesus is God, and He is there on the altar in our Churches. Why not be just as happy and anxious to go to talk to Him now and tell Him you are His friend? A child never forgets a person he loves. Neither should you forget Jesus Whom you love so dearly. Be glad when Sunday comes, and you can visit Him, and never let anything keep you from going to Mass on Sunday, unless you are sick, or some other big thing, like bad weather, or many, many miles from Church, keeps you away. Then you will be keeping the Lord's Day holy, and obeying the Third Comment of God.

What Children from 10 Years to 12 Should Know.

(Find the answers to these questions yourself and you will not forget them)

The Third Commandment

How must we "sanctify" the Lord's Day?

Why are we obliged to hear Holy Mass?

Why are we obliged to listen to the sermon and instructions?

Is it sufficient merely to fulfill these obligations or must we also spend some time on Sunday in prayer and pious reading?

—o—

The law of God commands us to "keep that day holy." The words are clear and simple. Even the youngest child who understands English knows that a person, place or time that is "holy" should be used in a holy manner. Why not apply this same thought to the "Lord's Day" and make proper use of the Sunday?

It would be a great mistake to imagine that, because we are forbidden to do necessary work on Sunday, that we may therefore make it a day of bodily rest and idleness. It is not enough to assist at the public worship of God, at Holy Mass and then idle away the rest of the day.

The reason why God forbade unnecessary work on Sunday is only to give us more time and freedom for other more important duties regarding His service and our own souls. To keep any day holy is to use it in holy exercises, and we are clearly told to "keep that day holy."

Anything that is to the greater glory of God and the salvation of our own souls, is certainly a help toward making the day "holy." Remember these two things; our Sundays must be spent principally, first, serving God, second, serving the needs of our souls. Do these things and you will fulfill the Third Commandment. The care of our souls goes hand in hand with the service of God.

Innocent amusements are not sinful, for they refresh the mind and body and enable us better to obey the Commandments. "This is the day which the Lord has made, let us rejoice and be glad in it" but let our rejoicing spring from a good conscience, not from vain and idle amusements.

Keep your eyes open before marriage, half shut afterwards.

For Pupils of Higher Grades.

(Find the answers to these questions yourself and you will not forget them)

The Third Commandment

Why are the spiritual and corporal works of mercy, suitable means of sanctifying the Lord's Day?

On Sundays, what prayers do you add to your daily prayers? Are they the same?

How many Minutes of the Sunday do you spend reading spiritual books or religious papers?

Your Pastor is obliged to preach the Word of God and instruct you in your religion. Is it not your duty to listen and profit by his words?

—o—

The above is not written for the purpose of examining your conscience for you, but, that you may reflect for a moment on just how little time of the Sunday is spent in prayer, holy reading, and works of mercy or charity. We know you would not think for a moment of missing Holy Mass on Sunday, yet that is such a small part of the Lord's Day, that it might be well for you to take your pencil and paper and note down what you do on just ONE Sunday, and then estimate whether or not you spend enough of the day to call it Lord's Day. More than likely you will be forced to admit that it is rather YOUR day than His.

Still the command of God is there. You know deep down in your heart you must obey it. Six days are given you for your work and play, ONE day is the Lord's. What believing person will be so selfish as to take not only the six days, but also the other one?

A few moments' reflection by children of your Higher Grades must convince you that the blessing of health, happiness and virtue cannot rest upon one who denies God what He commands so solemnly in this Third Commandment. In this paragraph of serious thought, what is your candid opinion of those young people who attend Saturday night dances, and carry on the party long into the hours of Sunday morning? What a beginning for the Lord's Day! How much more suitable and beautiful it is to see hundreds and hundreds of our young men and women fasting and watching for the hour of dawn, when they shall receive the Lord Himself in Holy Communion.

CHILD'S LESSON FROM TODAY'S GOSPEL

17th Sunday After Pentecost

There is a beautiful lesson in today's Gospel for us, children. It is the lesson of Charity—love of God and love of the neighbor.

"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. The second is like this: Thou shalt love thy neighbor as thyself."

In these words our Divine Lord teaches us how to serve Him—how to fulfill the duties of our state of life, and how to save our immortal souls. The Pharisees did not believe in the Divinity of Christ. Jesus had been so kind and merciful to the sick and afflicted, they thought perhaps He would change the "great commandment," then they could condemn Him. Christ being God could not change His own eternal laws, for Truth is unchangeable, even as God the Author of Truth is unchangeable.

The First and Greatest Law is the "Love of God." Our Lord then tells us in the Gospel that the Second Commandment, is like to the First, "Thou shalt love thy neighbor as thyself." The First Commandment of Love cannot be fulfilled unless the Second Commandment, which flows from the First, is also fulfilled.

Is it any wonder God is spoken of as the "God of Love?" He created us out of love, redeemed us out of love, preserves us out of love, forgives us out of love, comes to us in Holy Communion out of love, and calls us finally to Heaven—our Home—out of love. "Greater love than this no man hath."

Is it difficult for us to love those who first love us? Have you ever found it hard to return kindness for kindness? If so, you have a very singular and unnatural heart. There are many in the world who know not God. The example of these together with our own worldly ambitions and desires, tend to rob us of real Charity—real Love, which was poured into our souls so abundantly at our Baptism. Do not be led astray, children, by the Pharisees who still parade the world mocking and tempting the Church and the Faithful of Christ. You have chosen the "better part," yet "you have not chosen Him, but He has chosen you."

If Love of God and the Neighbor fill your hearts, even as it did Little Theresa and St. Aloysius, you will find it easy to obey our "God of Love."

LITURGY LESSON

For the benefit of those children who may not understand why we have this little lesson in Liturgy, we should give an explanation at the beginning of this school year.

Liturgy is that Public Worship of the Church, to the praise and glory of God and the sanctification of souls. Christ Himself has given the Church a power, which is the source of all supernatural life, hence the Church is the Living Christ. The different seasons of the Church Year—all the ceremonies—all the services and vestments, and prayers, are efforts of the Church to give suitable praise to God and edification to the Faithful.

Last week's lesson concluded the explanation of the vestments of the priest, as used at the altar during the Holy Sacrifice of the Mass. Today we shall explain to you the "Cope."

The word COPE is from the Latin word cappa. It was originally a raincloak provided with a hood, and was worn by the monks in long processions, to protect them from the rain or cold. Sometimes the Cope is called "pluviale" from the Latin word "pluvia" which means "rain."

The COPE is now a richly decorated mantle, worn over the alb or surplice, open in front, and fastened at the breast by a large hook and eye arrangement. It reaches to the floor all around. The large, highly decorated piece which hangs over the shoulders, almost to the waist, came from the hood, which the monks used to cover their heads when in the rain or cold. This part of the COPE was added and ornamented about the 12th century.

The COPE is usually made of silk. No particular kind of goods is required for the COPE. However, it should be suitable to the solemn ceremonies of the Church, and as richly decorated as the wealth of the parish will permit. The COPE should be of a color, according to the feast or the season, just as the vestments worn at Mass. At Benediction of the Most Blessed Sacrament, where you see the COPE most frequently, the color should always be white. It is not unusual to see the COPE worn by servers about the altar and in processions. The use of the COPE is not limited to priests or those in Sacred Orders. It may be worn even by servers at the altar.

"If there were four flies on the table and I should kill one, how many would be left?" inquired the teacher.

"One," answered a bright little girl; "the dead fly."

BIBLE HISTORY LESSON

Destruction of the Kingdom of Juda

Last week, children, we told you of the terrible siege of the beautiful city of Jerusalem with its temple and Sacred Vessels. Today we come to the very sad story of how the Jews, captured by the Chaldean King, Nabuchodonosor, refused to submit to his authority, and fled from their own country of Juda to Egypt.

There are two men especially whom you should remember regarding this part of Bible History, namely, the Prophet Jeremias, and the king Nabuchodonosor. This king respected the holiness of Jeremias, and permitted him to either remain with his people or return to a peaceable life. Jeremias, true to his calling, preferred to go into captivity with his people, in the hopes that he might help them to keep the faith of their forefathers. Next week we shall tell you more about the Prophet Jeremias.

After the Jews were taken captives, the king appointed Godolias to rule over them. The Jews became jealous, and refused to obey him. In fact they murdered him and all his guards, in the town of Masphat. After committing this crime, they were filled with fear, lest the king would kill them all. They decided to escape the king's anger by rushing into the pagan country of Egypt. Jeremias tried to quiet them, and assured them no harm would come to them, but they had long since become deaf to the wise words of their Prophet. They preferred to take chances for their lives in dark Egypt, than live under their offended king.

Thus was the kingdom of Juda abandoned by the Chosen People, and left as a lonesome desert. Thus was the Kingdom of Juda blotted out, and the Jews driven from the land which had been given to their forefathers, as an inheritance from the Lord, had they remained faithful to the Lord their God.

The good Prophet Jeremias, filled with zeal, urged them not to run headlong to their ruin, but his words were not heeded. He warned them not to fall into the idolatry of the Gentiles. He tried to rouse them and instruct them in the religion of their ancestors, but without avail.

Does not this show us, children, how we may perish spiritually, when we do not listen to the voice of conscience and the voice of Holy Mother the Church?

A NUMBER GAME

21 How many years of hidden life did Christ have?
22 How many years of public life?
23 How many apostles did Jesus select?
24 How many were in His chosen Circle?
25 How many apostles were faithful to their Master?
26 For how much silver was Christ betrayed?
27 How many "last words" did our Saviour utter from the cross?
28 How many hours did Christ hang on the cross?
29 How many thieves were crucified on Good Friday?
30 On what day did Christ rise from the dead?
31 How many disciples were chosen?
32 How many evangelists were there?
33 How many apostles testified to Christ's resurrection?
34 How many disciples averred that Christ was risen?
35 How long did Christ remain on earth after His resurrection?
36 How many days elapsed before the coming of the Holy Ghost?
37 In what year did St. Peter start to reign?
38 How many people were baptized on the first day of the Church?
39 How many years ago did Christ establish His Church?
40 How many years did the infant Church dwell in the Catacombs?

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SUNDAY STORY

Won by the Little Flower

"Why not ask the Little Flower for a better position?" suggested Gertrude.

"Because I have no devotion to her. I can't seem to have faith in her intercession—at least on my own behalf. I have prayed to her for favors more than once, but I must say, without any success," replied Louise.

"Of course," the girl continued, "I know prayer is never lost, but I certainly did not get any answer that I could notice."

"Well, try again. Who knows but she may send you one of her rose petals this time?" urged Gertrude, persuasively.

"Not to me. I'm not going to bother her any more." Louise was very decided.

"Oh, you are a skeptic. Let me tell you something that happened to one of my friends in the Quaker State last year, and then tell me what you think of my little 'Wonder-worker'."

The speaker was an ardent devotee of the little Saint Therese of the Child Jesus, and was ever ready to sing her praises.

Her companion, a young girl lately forced to give up College in order to help out the family finances which the sudden death of her father had sorely depleted, found her salary pitifully inadequate to meet the many demands upon it. She had been saying something like this to her friend. The latter went on to relate the story:

"The firm for which my friend worked found it necessary, about a year ago, to economize, and started to do so by cutting down the office staff. The Manager told Miss Terry—as we shall call my friend—that he was sorry but he would be obliged to dispense with her services for the time being. If things brightened up any, why he would send for her as she had always given entire satisfaction.

"Poor Agnes was desperate. They simply could not do without her salary at home. The father was dead; her dear mother an invalid; and two younger children yet in the grades. The boy next to herself was earning little more than sufficient to keep himself in clothes and foot-wear. The bills had to be paid.

"They owned their own home, and had a little money in the bank. The account in the bank, however, was growing alarmingly small. Something had to be done!

"'Why not try the Little Flower?' someone had asked Agnes.

"'Why not, indeed,' the latter replied. 'She has helped others; why did I not think of her before?' And forthwith a Novena was begun.

"Day after day the prayers were faithfully recited before the shrine of the sweet little Saint who has promised, 'I will spend my heaven in doing good upon earth,' and day after day Agnes sought employment—first one place, then another—but sought in vain.

"However, on the eighth day of the Novena something impelled her to return to the office of her late employer and ask him if he could not take her on again, as she really needed the money. Plucking up courage she went to the office. The Manager was not over pleased to see her and took no pains to conceal the fact, though he evinced no surprise at her coming.

"'Can you give me back my desk, Mr. G? I would not press you thus, but we are desperately in need of my salary. I should be most grateful for the position,' Agnes faltered.

"'Yes, you may come back,' he replied ungraciously, 'though why I am doing this I do not know. We do not need you, really—certainly not more than when I let you go.'

"Agnes was overjoyed, and after thanking Mr. G., prepared to leave, saying she would be on hand promptly the next morning. The Manager stopped her with: 'By the way, Miss Terry, who was that Sister you sent here to plead for you?'

"'What do you mean, Mr. G.?

"'Just what I say—who was that Sister you sent to ask me to give you back your position?'

"'Why I sent no Sister, Mr. G., nor any one else to intercede for me,' replied Agnes, much puzzled.

"The Manager flushed angrily and said: 'Why do you wish to prevaricate, Miss Terry? The Sister has just left this office a short while ago—you surely must have known at least that she was coming.'

"Agnes reiterated her denial, and Mr. G., still more angry, strode to the door of the outer office and throwing it open said: 'Who saw the Sister that passed through here a short while ago?'

"The clerks looked at one another, then at the Manager who snapped out impatiently: 'Less than half an hour ago.'

"'No one passed through this office within the last hour but Miss Terry,' one at length found voice to say; and the others replied to the same effect.

"The Manager was furious. 'Do you mean to say that you fellows were all so busy that no one saw her? She had to pass through here to get into my office, as you know; and after speaking to me for a few minutes, passed out through here again. Someone must have seen her,' he retorted incredulously.

"The men stubbornly denied all knowledge, and the bookkeeper said at last:

"'Mr. G., I tell you it was impossible for any one to pass into your office without my having been aware of it. When Miss Terry came in I had to hold down the leaves of my ledger, there was such a draft from the warehouse as she opened the door—any person else coming in should certainly have drawn my attention in the same way.'

"Just then a light dawned upon Agnes. Drawing a medallion of the Little Flower from her handbag, she held it towards Mr. G., saying:

"'This was not the Sister, was it?'

"'That's the one,' he exclaimed in decided tones.

"Agnes had an attentive audience as she briefly explained about the dear little friend of God who had just proven also such a good friend to Agnes herself."

As Gertrude finished her story she glanced inquiringly at Louise.

"I am going to start a Novena to Saint Therese of the Child Jesus this very day!" declared the latter.

"Come along then; I'll join you," said Gertrude.

Angela Mary Kilmer.

NOTICE!

The address of the Editor of the Children's Page is now Our Sunday Visitor, Huntington, Indiana.

CRUSADE

Catholic Girls' Modesty-in-dress Crusade

Any girl between the ages of 12 and 20 may be a CRUSADER. Send in your name and address to Editor of Page Four (address given at top of this page), and say you will try to obey the rules intended to foster Modesty:

Remember these rules are: (1) Suitably high neck. (2) Long sleeves, at least covering elbows. (3) Skirts, well covering knees. (4) Dress of such material as to conceal form.

• • •

"Onward Christian Maidens!"

Crusaders, here is some real news for you. All the girls and young ladies in a body, taken from each class-room in our Catholic Schools, are joining our CRUSADE. Real CRUSADERS are getting the promises and the applications from all the girls in their neighborhood. Catholic Papers are endorsing, advertising and boosting the CRUSADE. Pastors and parents are writing letters of praise and praying for the success of the CRUSADE. The cause must be a worthy and an appealing one. Every thoughtful Child of Mary, who has knelt before the altar of her Blessed Mother in silent prayer, and looked upon Mary's sweet face and gracefully flowing robes, cannot resist the call of the CRUSADE.

Have you sent in your name? Have you quietly enlisted any of your young friends in the cause which you so enthusiastically joined?

Appeals have come in to extend the age limit beyond 20 years, but the CHILDREN'S PAGE of OUR SUNDAY VISITOR, is primarily for children of the junior and higher grades ages. "A little child shall lead them," and who knows the limits to which the CRUSADE may eventually lead?

The many requests for "personal replies" to letters, welcome though they be, must await their turn. Do not be discouraged by short delays.

We anticipate a large enrollment in the CRUSADE at the opening of school, consequently, the medals for CRUSADERS will not be sent until early in September. If you have noted any errors in your address, send word to your Editor so that your medal may be sent to proper address. Do not look forward to a costly medal, for our Crusade is young and not financed. Your most beautiful badge of membership will be your "modesty-in-dress."

CATHOLIC GIRLS' "MODESTY-IN-DRESS" CRUSADE

Added to the 979 members of the Catholic Girls' "Modesty-In-Dress" Crusade are the following:

Inez M. Wattum, Watson, Minn.; Anna C. Wattum, Watson, Minn.; Genevieve Schuetz, Mercier, Kansas; Helen Striegel, Box 3, Easton, Kansas; Mary Striegel, Box 3, Easton, Kansas; Noreen F. Pine, 2122 Pottivne Place, Chicago, Ill.; Mary Berndt, 205 Lacy St., Monessen, Pa.; Janette C. Thyfault, Rt. 1, Box 29, Plainville, Kansas; Mary E. Thyfault, Rt. 1, Box 29, Plainville, Kansas; Alma Schafer, R.F.D. 6, Left Hand Run, Wheeling, West Va.; Dorothy Ward, 110 N. Haworth Ave., Decatur, Illinois; Florence Marie Bierly, Rt. 3, Bryant, Ind.; Rita Williams, Rt. 2, Manning, Iowa; Fern Elisabeth Bierly, Rt. 3, Bryant, Ind.; Ruth M. Myers, Rt. 2, Lee's Summit, Missouri; Mary Rechtsteiner, Rt. 5, Afton, Iowa; Laura Ludzinski, care Mrs. S. C. Cutler, Murray Hill, New Jersey; Mary McDonall, St. Kieran's School, Hedkscherville, Pa.; Mary Murphy, St. Kieran's School, Hedkscherville, Pa.; Bridget C. Maley, St. Kieran's School, Hedkscherville, Pa.; Mary A. Campion, St. Kieran's School, Hedkscherville, Pa.; Rose M. Bergan, St. Kieran's School, Hedkscherville, Pa.; Mary O'Connor, St. Kieran's School, Hedkscherville, Pa.; Rita Hughes, St. Kieran's School, Hedkscherville, Pa.; Genevieve Bergan, St. Kieran's School, Hedkscherville, Pa.

(To be continued)

Answers to the Number Game of Last Week.

1, There is only one God; 2, There are three Persons in God; 3, The world was created in six days; 4, Nine choirs, namely angels, archangels, thrones, dominations, principalities, powers, virtues, cherubim, seraphim; 5, Man was created on the sixth day; 6, The four attributes of the soul are: Clarity, or light; impassibility, or no pain; agility, or flying; subtility, or being spiritualized; 7, There are two kinds of sin, original and actual sin; 8, Three things are required to make a sin mortal; 9, Seven chief sources of sin; 10, Moses received ten commandments; 11, The first three relate to man's duty to God; 12, Seven show our duty to our neighbors; 13, Eight persons were saved in the ark; 14, Forty days; 15, The world waited four thousand years for the Redeemer; 16, Three Wise Men; 17, Thirty-three; 18, Seven years were spent in exile by the Holy Family; 19, Christ was twelve years old; 20, Three days.

Professor: What are the four words most used by students?
Student: I do not know.
Professor: Quite correct.
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INFORMATION WANTED
as to the whereabouts of John Vincent Tierney, 27, and Harry Tierney, 24, brothers, would be very much appreciated by their father, Joseph Tierney, 227 Wall St., Bend, Oregon, or Sister St. Helnia, Superior of St. John Hospital, Ogdensburg, N. Y.

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